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THE

SACRED EDICT.

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SACRED EDICT

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SACRED EDICT,

CONTAINING

SIXTEEN MAXIMS

OF

THE EMPEROR KANG-HE,

AMPLIFIED BY

HIS SON, THE EMPEROR YOONG-CHING;

TOGETHER WITH

A PARAPHRASE ON THE WHOLE,

BY

A MANDARIN.

TRANSLATED FROM THE CHINESE ORIGINAL, AND
ILLUSTRATED WITH NOTES,

BY THE REV. WILLIAM MILNE,

Protestant Missionary at Malacca.

LONDON:

PRINTED FOR BLACK, KINGSBURY, PARBURY, AND ALLEN,
Booksellers to the Hon. East-India Company,
Leadenhall Street.

1817.

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BIBLIOTHECA
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MONACENSIS.

TO

SIR THOMAS STAMFORD RAFFLES,

Lieutenant-Governor of Bencoolen;

Late Lieutenant-Governor of the Island of Java

and its Dependencies, and

President of the Batavian Society of Arts and Sciences;

&c. &c. &c.

THE FOLLOWING TRANSLATION,

WITH THE MOST GRATEFUL REMEMBRANCE OF

HIS KIND ATTENTION TO THE TRANSLATOR,

AND OF THE

FACILITIES AFFORDED IN THE PROPAGATION

OF CHRISTIAN KNOWLEDGE

AMONG THE CHINESE SETTLERS,

IS MOST RESPECTFULLY INSCRIBED BY

HIS VERY OBEDIENT SERVANT,

THE TRANSLATOR.

THE

TRANSLATOR'S PREFACE.

SHORTLY after arriving in China, the Translator's attention was directed to the following work, by his most faithful and revered friend, the Reverend Robert Morrison, under whose care some part of the original was first read, and to whose indefatigable attention, and high attainments in Chinese literature, he owes his acquaintance with the radical principles of the language of China.

The Sixteen Maxims, which form the groundwork of this book, were delivered, in an edict, by the Emperor *Kang-he*, the second of the present dynasty, in the latter part of his life; the same Emperor by whose authority the Chinese Imperial Dictionary was compiled.

These maxims, each of which, in the original, contains seven characters, or words, were neatly written out on small slips of wood, and placed in the public offices, where they are to be seen at the present day.

The Emperor *Yoong-Ching*, the son and successor of *Kang-he*, wisely considering that the conciseness of these maxims would necessarily prevent their general utility, wrote an *Amplification* of them, which he published in the second year of his reign; and ordered it to be read publicly to the people, on the first and fifteenth of each month.

The style of *Yoong-Ching's* publication, though not so concise as that of the ancient Chinese books, is yet considered classical; but, from its artificial structure and the length of the paragraphs or periods, it is above the capacities of most of those who have had but a common education. Hence, though classically written, the work was not calculated to produce all the benefit intended; in as much as the lower classes of people, even in countries the most enlightened, both by religion and science,

science, do not generally profit by books of high classical taste. Under the influence of this conviction, *Wang-yew-po*, superintendant of the salt revenue in the province of *Shen See*, wrote a paraphrase on the whole book and simplified the style. By numerous proverbs, quaint sayings, colloquial phrases, and provincialisms, he rendered the sense easy, and the style acceptable, to the people; for in every country we find, that these qualities, though not approved by the learned, take much with others; and have a certain point and force which would, in some measure, be lost, were the same ideas expressed in a more elegant and finished style.

The practice of publicly explaining the laws to the people of China, commenced in the dynasty *Chou;* at which time part of the first day of the month only was devoted to that purpose. At present the law is read, or should be read, twice a month, *viz.* on the first and fifteenth. The manner of it is as follows. Early on the first and fifteenth of every moon, the civil and military officers, dressed in their uniform,

uniform, meet in a clean, spacious, public hall. The superintendant, who is called *Lee-Săng*, calls aloud, "stand forth in files." They do so, according to their rank: he then says, "kneel thrice, and bow the head nine times." They kneel, and bow to the ground, with their faces towards a platform, on which is placed a board with the Emperor's name. He next calls aloud, "rise and retire." They rise, and all go to a hall, or kind of chapel, where the law is usually read; and where the military and people are assembled, standing round in silence.

The *Lee-Săng* then says, "Respectfully commence." The *Sze-kiang-Săng*, or orator, advancing towards an incense-altar, *kneels*; reverently takes up the board on which the maxim appointed for the day is written, and ascends a stage with it. An old man receives the board, and puts it down on the stage, fronting the people. Then, commanding silence with a wooden rattle which he carries in his hand, he kneels, and reads it. When he has finished, the *Lee-Săng* calls out, "Explain such a section,

tion, or maxim, of the sacred edict." The orator stands up, and gives the sense. In reading and expounding other parts of the law, the same forms are also observed.*

Of the sentiments diffused through this book, readers will no doubt form different opinions and draw different inferences. The *Deist* and *Sceptic*, will probably think themselves happy in finding among so ancient a people, an additional prop to their baseless fabric; but will not have much cause to rejoice in the acquisition. It will prove like the other props. The *partially informed Christian* will probably regret that such things should be made known in Europe, where they may furnish infidelity with weapons against the gospel. But he should remember, that the gospel was not intended to annihilate the good principles which are found existing among Pagan nations, but to give them their full energy on the mind (for they operate but feebly alone), and to communicate to Pagans the knowledge of those salutary truths,

* *Nan-hae-cheen-che*, vol. vi.

truths, which they have not, and cannot have without it.

What has the gospel to fear from a system of principles, which conveys no clear and definite ideas of God, of the soul, or of eternity?

The *judicious Christian*, aware that all *truth* proceeds from *One Eternal source*, will venerate it, according to its importance, wherever it is found. Whether it has come down by tradition, or by writing, he knows that it must, at some time or other, have been revealed. And upon the supposition that those good moral principles which are found among unenlightened nations, were planted in man by nature, (which it would be difficult to prove or to deny, *in toto*), yet he will cheerfully allow them to have that degree of importance, which they deserve; well knowing that they answer some important end, in the great system of the Creator's Government. Among a people whose sentiments, laws, and national usages, bear such evident traces of high antiquity, as to leave no room to doubt of their patriarchal

patriarchal origin, it is naturally to be expected that many excellent moral maxims should be found, expressed with an air and a simplicity peculiar to the earlier ages of the world. These are to be found among the Chinese.

The moral doctrines and precepts here taught, are those of the school of *Confucius*, or of the sect of the learned. The philosophers of this sect, since the days of *Choo-foo-tsze* and *Ching-tsze*, (in the twelfth century), who paraphrased most of the ancient books, have degenerated from the simple philosophy of their master, to the extreme of scepticism; often ridiculing the idea of a created Deity, yet unable to give clear and definite views of the uncreated; professing great regard for truth, yet coolly doubting of almost every thing; and, like their ancient Grecian brethren, exposing the absurdity of idolatry, yet serving the scene and joining therein. The morality diffused through this little book, is valuable as far as it goes. But it is certainly very defective, and generally enforced by motives

tives drawn from no higher source than self-love or self-interest.

It is a mere *political* morality, founded on no just view of man's relation to his Great Creator. As for the final destinies of man, it scarcely recognizes them; and certainly does not profess to make them an object. *Political government* is its *ne plus ultra:* the centre in which all its lines meet, and the circle beyond which they do not extend. Wherever it commences, there it is sure to end. To compare this philosophy, and this morality, with those of the Gospel of Jesus, would be like placing the dim taper in competition with the meridian sun.

Aware of the *fatiguing sameness* which will be felt both in the sentiment and in the translation, many explanatory notes, taken chiefly from original Chinese books, either *verbatim* or in substance, have been added; which probably may not be wholly without interest.

Those who delight in the history of man, and who may have patience to peruse this translation,

lation, will probably be pleased to learn what those principles are which have very extensively spread through the populous empire of China, and which in a greater or less degree, influence that immense political body.

In preparing this work to meet the eye of the British public, the translator has satisfied himself with aspiring to fidelity; not having aimed at a display of the embellishments of style, he deems it unnecessary to offer an apology for the absence of such a recommendation.

Malacca, December 16, 1815.

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THE PREFACE

BY

THE EMPEROR YOONG-CHING.

THE *Shoo-king* says, "annually, in the first month of spring, the proclaimer of imperial decrees went hither and thither on the high ways with his rattle, admonishing the people."* "The *Lee-kee*," says the *Sze-too*,† "prepared the

* This custom originated, it is said, in the dynasty *Hia*, which dynasty, according to Chinese chronology, commenced about 3,999 years ago. The object of this custom was, to awaken the attention of the people, and call on them, with the return of spring, to resume their several employments with fresh vigour. The "*rattle*" was sometimes made of wood, in form of a bell; and not unfrequently of metal with a wooden tongue.

† *Sze-too* an officer of government equal in rank to the present *Hoo-poo*, or President of the Board of Finance at Peking. "The six ceremonies" are, those of manhood, marriage, mourning for the dead, sacrifice, feasting, and social intercourse. "*The seven* doctrines" are, those that explain the relations which subsist between parents and

the six ceremonies, to moderate and reform the dispositions of the people; and explained the seven doctrines, in order to exalt their virtue."

These, by fixing the attention on essential pursuits, and teaching to exalt realities, proved the means of enlightening the people, and of awakening the age. No design more noble! No means more excellent! Our sacred father, the benevolent emperor, for a long period taught the doctrine of perfect renovation. His virtue was extensive as the ocean; and his grace widely diffused to the boundaries of heaven. His benevolence nourished the myriads of things; and his righteousness rectified the myriads of the people. For sixty years, morning and evening, even while eating and dressing, his only care was to excite all, both within, and beyond, the boundaries of the empire, to exalt virtue; give preference to each other; put away illiberality; and keep engagements with fidelity. The design of this was, that all, cherishing the spirit of kindness and humility, might enjoy an eternal reign of peace! Hence of set purpose, he graciously conferred an edict, containing sixteen maxims, to children, elder and younger brothers, husband and wife, prince and minister, old and young, one friend and another, and the treatment of strangers.

to inform the soldiers of the Tartar race, together with the soldiers and people of the various provinces, of their whole duty, from the practice of the radical virtues, to the duties of husbandry and the culture of cotton and silk; to their labouring and resting; to the vulgar and the refined; to the public and the private; to the large and the minute; and to whatever was proper for a people to practise; to all these his most enlightened thoughts extended. He viewed his people as the children of his own body. His sacred instructions (like those of the ancient sages) clearly point out the means of certain protection. Ten thousand ages should observe them! To improve them is impossible! Since we succeeded to the charge of the great monarchy, and have ruled over the millions of the people, we have conformed our mind to the mind of our sacred father, and our government to his, morning and evening; with toad-like activity and exertion, have we endeavoured to conform to the ancient laws and usages.

Fearing that the common people, after practising and obeying for a length of time, become negligent, we again issue our instructions to keep them awake.

Most reverently taking the sixteen maxims of the sacred edict—we have deeply meditated

on their principles, and amplified the style, by an addition of about ten thousand characters: drawing similitudes from things near and remote; quoting ancient books; going and retaining, about and about; in order fully to explain the sense. We have written in a verbose and homely style, and called the work an *Amplification of the Sacred Edict.*

Our design in this was no other than to inform the minds of posterity, by revealing to them the will of their progenitors, that each family and individual of the people might clearly understand.

We wish you, soldiers and people, to realize, and act conformably to, our sacred father's sublime intention of rectifying your virtue, and of nourishing your lives.

Do not consider this as a mere customary harangue, or vain display of authority; but let each carefully watch over the whole body, and act the part of a cautious and economical people. Completely cast aside all degrading, illiberal, and contentious practices.

Then, manners will improve; families will live in harmony; the government will rejoice in seeing renovation perfected by virtue; and your own posterity will share in this happiness. The family that stores up virtue, will have superabounding

abounding felicity. How equitable is this doctrine!

(Signed) YOONG CHING.

The 2d Year,
2d day of the 2d Moon.

Attend to the People.	Venerate the * Heavens.

* This is the form of the imperial seal, "*Venerate the Heavens.*" Here it is to be observed, that though the original word *Teen* be in the singular number, yet to render it "*Heaven,*" might probably lead the reader into a mistake. He might suppose that the Chinese mean by it the "*Supreme Being;*" and that they attach those clear and definite ideas of eternal power, wisdom, and goodness, to it, which a Christian does when he uses the word *Heaven* in the singular number, instead of the name of *God.*

But this is far from being the case. The word might be rendered "*Superior Powers, the Gods,*" &c. Indeed this rendering would agree perfectly well with the creed of the Chinese. They more generally join *heaven, earth,* and *man* together, and consider these three as sharing the supreme power among them. And though they very often use the word *Teen;* yet they either refer to the *visible* heavens or to the *Teen-ling,* i. e. anima cœli, or soul of the *visible* heavens, which they suppose animates the superior part of nature, as the human soul does the body. Perhaps it will be useful for the reader to remember this as he proceeds.

N. B. The Chinese do not date their letters, petitions and official documents, from any particular *epocha* or *era,* as is done in Europe; but compute the time according to the number of years that an Emperor reigns. Hence they say, "the 6th, 7th, 8th year of such an emperor."

STATEMENT

BY

*THE CHINESE EDITOR.**

On investigating the meritorious national statutes, it appears that, whosoever holds the office of local governor, is bound on the first and fifteenth of every moon, to assemble the army and the people, and proclaim to them the sacred admonition; [*i. e.* the amplification of the sacred edict].

Our deceased emperor formed it on the model of an ancient book, on the science of government, written by a gentleman who held the office of *Tasze-too* in the dynasty *Chou;* but in a more copious and perspicuous style than the books of the ancients.

From the time that your Imperial Majesty began to reign until now, you have repeatedly commanded

* In the original work, this and the following paper are placed at the end; as a Chinese dare not presume to put any statement of his own before that of the emperor.

commanded the officers to teach, and lead on the ignorant. We, your ministers, have not neglected, each in the vulgar dialect of his own district, by various methods, to lead on the people to the knowledge of its contents.

But fearing that, as the people cannot all attend at the stated times of proclaiming the edict, some parts of the connection must be lost, I searched out the paraphrase on the Sacred Edict, formerly written and printed by the minister *Wang-Yew-po*, who was placed over the salt revenue in the province of *Shen-See*. The style of this paraphrase being simple, and the sense perspicuous, the whole is easily understood; and calculated in the highest degree to promote the benefit of the ignorant. I, the minister, *Seen-Füh*, respectfully received your Majesty's gracious command, promoting me to the rank of third officer in the province of *Kiang-nan*, feel myself deeply ashamed because of my want of talent, and inability to make a suitable return for your Majesty's favour. All I can do is to exert myself from morning to night, that I may as carefully as possible, discharge the duty of an officer of government; and dare not be negligent for a moment.

Moreover, desiring that all the people may imbibe the principles of exalted renovation;—

that

that they may exert themselves to adorn their families; and neither abuse the gracious instructions of our sacred princes of former times, nor your Majesty's often repeated precepts;—with these views I took *Yew-po's* Paraphrase, printed a new edition and distributed it throughout the various districts. Probably it may assist families and individuals to understand, and lead them to converse together of the Sacred Edict; and thus prove a help by which the people may proceed from that which is near to that which is remote; and ascend from that which is low to that which is high.

It is to be hoped that your Majesty's ministers will, through the year, at the times of reading the law, accord with the common statute, and without wearying animate the people; and by a variety of methods excite them to goodness. This belongs to the proper discharge of the duty of a good officer.

The Minister SEEN-FOH'S
respectful record.

HAN-FUNG'S RECORD.

During the winter of the thirteenth year of *Kea-King*, I was by your Majesty's gracious order, promoted from being the *Nee-sze* [*i. e.* fourth] in the government of the Province of Canton, to the rank of *Suen-foo* [or second], and was invested during the twelfth moon with the seal of the Viceroy, impowering me to act for him during his absence. At that time the minister *Seen-fŏh* was transferred from *Kiang-See* to Canton, in the capacity of *Fan-Sze* [*i. e.* superintendant of the land revenue], and very respectfully brought with him the Paraphrase on the Sacred Edict, which the minister *Wang-yew-pŏh*, formerly over the salt revenue in *Shen-See*, had printed. This interpretation was written in the northern dialect, most perspicuously and fully, not leaving any part of the internal sense unexplained.

Having received and read it, I became insensibly delighted with the interpretation; and

ordered

ordered the literary Mandarin to select, from among the second class of the literary candidates, four persons whose teeth and mouth were formed for clear and distinct utterance; that, on the first and fifteenth of each moon, they might proclaim the original text in the Canton dialect. At the time they did so, the people thronged around, each striving to be near, and all afraid to be kept at a distance. By this means such a change was effected on the people, that they exceedingly loved to hear, and found it easy to practise. I accordingly distributed it throughout the districts; gave it to the local officers, the pastors of the people, ordering, that they should widely proclaim the Edict; and not leave a single person, even in the huts thinly scattered along the shores of the ocean, ignorant and disobedient. Should we at a future time receive your imperial order to remove to other places, we will teach the same in the dialects of those places to all the people, that those who hear may understand and reform, that the manners of the four quarters may be changed; and that the practise of virtue may be long continued in ———, to effect these depends intirely on conformity to this ———.

HAN-FUNG,

with profound veneration, records this.

TRANSLATION

OF THE

SACRED EDICT.

MAXIM FIRST.

PAY JUST REGARD TO FILIAL AND FRATERNAL DUTIES, IN ORDER TO GIVE DUE IMPORTANCE TO THE RELATIONS OF LIFE.

AMPLIFICATION.

Our sacred father, the benevolent Emperor, reigned sixty-one years; imitated his ancestors; honoured his parents; his filial piety was inexhaustible. He commented on the *Heaou-king;* explained the text; clearly unfolding the doctrines. His precise design was, by filial piety, to govern the empire; hence the Sacred Edict commences with filial and fraternal duties. In-

trusted

trusted with his mighty concerns, and reflecting on past admonitions, we * have diffusely explained the sense of his instructions ; and now commence by proclaiming the doctrines of filial and fraternal duty to you, soldiers and people.

Filial piety is [founded on] the unalterable statutes of heaven, the corresponding operations of earth, and the common obligations of all people. Have those who are void of filial piety never reflected on the natural affection of parents to their children?

Before leaving the parental bosom, if hungry, you could not feed yourselves ; if cold, you could not put on clothes. Parents judge by the voice, and examine the features of their children ; their smiles create joy ; their weeping grief. On beginning to walk they leave not their steps ; when sick, attempts to sleep or eat are in vain ; thus nourishing and teaching them. When they come to years they give them wives ; and settle them in business, exhausting their minds

* *We*, the original word *Chin* does not properly signify the first person plural of the personal pronoun ; it is a pronoun used by the Emperor alone when speaking of himself in the singular ; were any other person to use it, he would subject himself to punishment. But, not knowing any synonymous English word of the singular number, the first person plural, used in a *courtly* style, seemed the best ; and *Chin* is rendered by it throughout this translation.

minds by planning, and their strength by labour. Parental virtue is truly great and exhaustless as that of heaven!

The son of man that would recompence one in ten thousand of the favours of his parents, should at home exhaust his whole heart; abroad exert his whole strength. Watch over his person, practise economy, diligently labour for, and dutifully nourish, them. Let him not gamble, drink, quarrel, or privately hoard up riches for his own family! Though his external manners may not be perfect, yet there should be abundant sincerity! Let us enlarge a little here: as for example, what *Tsang-tsze* says "to move unbecomingly is unfilial; to serve the prince without fidelity, is unfilial; to act disrespectfully as a Mandarin, is unfilial; to be insincere to a friend is unfilial; to be cowardly in battle, is also unfilial." These things are all comprehended in the duty of an obedient son.

Again, the father's elder son is stiled viceroy of the family; and the younger brothers [after the father's death] give him the honourable appellation of family superior.

Daily, in going out and coming in, whether in small or great affairs, the younger branches of the family must ask his permission. In eating and drinking, they must give him the preference;

ference; in conversation, yield to him; in walking, keep a little behind him; in sitting and standing, take the lower place. These are illustrative of the duty of younger brothers. Even a stranger, ten years older than myself, I would serve as an elder brother; if one, five years older, I would walk with my shoulder a little behind his; how much more then ought I to act thus towards him who is of the same blood with myself! Therefore, undutifulness to parents and unbrotherly conduct are intimately connected. To serve parents and elder brothers are things equally important. The dutiful child will also be the affectionate brother; the dutiful child and affectionate brother will, in the country, be a worthy member of the community; in the camp, a faithful and bold soldier. You, soldiers and people, know that children should act filially, and brothers fraternally; but we are anxious lest the thing, becoming common to you, should not be examined, and you thus trespass the bounds of the human relations. If you can feel genuine remorse, springing from an upright heart, then exert your whole strength; from one filial and fraternal thought, proceed by gradations, till every thought be of the same stamp. Do not affect mere empty externals. Do not overlook the minutiæ. Do not buy fame and purchase flattery.

flattery. Be not diligent at first and slothful afterwards. Then, probably, the duties of filial piety and brotherly affection may be attended to. For the undutiful and unbrotherly, the nation has a common punishment; but punishment can restrain only those evils, the traces of which become manifest; what is done in secret is not cognizable by law. Should you be void of remorse, and throw yourselves into contempt, our heart could not endure it. Therefore warnings are often repeated. Perhaps* you, soldiers and people, will realize our wish, renovate and exalt your character; and each carry to the utmost, the duties of children and brothers. How lovely the virtue of the sages, which arose from the human relations! Even the doctrines of *Yaoú* and *Shun*, extended not beyond filial and fraternal duty! *Mung-tsze* said, "were all dutiful to their parents, and respectful to their elder brothers, under heaven there would be rest." Soldiers and people! do not view this as a mere common-place address.

[*Contains six hundred and thirty-two words.*†]

* "Perhaps," this mode of expression is very common among the Chinese. They seldom affirm or deny, dogmatically, but prefer to express themselves in a way which they think indicates greater modesty and self-diffidence. The reader will observe several instances of the same kind in the following pages.

† In works of great moment, the Chinese frequently

PARAPHRASE ON THE ABOVE.

THE meaning of his Imperial Majesty* is to this effect. Our sacred ancestor, the benevolent Emperor, sat over the empire sixty-one years. He venerated his progenitors in the highest degree. He himself wrote a commentary on the book *Hiaou King*,† with no less design than to induce all persons under heaven, to carry the practice of filial piety to its utmost perfection. Therefore, in the Sacred Edict, which contains Sixteen Maxims, he placed that first which treats of filial piety and fraternal affection. His present Imperial Majesty, sitting on the throne, and reflecting on the intentions of his venerated father to instruct men, wrote largely on the admonitions of the Sacred Edict in sixteen sections.

Let us first take the doctrines of filial piety and fraternal affection, and discourse of them in the hearing

number the characters. Many of them have a veneration for the words of their language, equal to what the Jews are said to have had for the Hebrew letters. Hence they never use any paper on which their characters are written or printed, as waste paper, or for common purposes.

* "Imperial Majesty," the original words *Wan Súy Yea* literally signify "*ten thousand years grandfather.*" This is an epithet applied to the reigning Emperor only.

† *Hiaou King*, *i. e.* a classic on filial piety.

hearing of all you people. Well, what then is filial piety? It is great indeed! In heaven above, in earth below, and among men placed between, there is not one that excludes this doctrine. Well, how is this proved? Because filial piety is the breath of harmony. Observe the heavens and the earth! If they did not harmonize,* how could they produce and nourish so great multitudes of creatures? If man do not practise filial piety, he loses [his resemblance to] the

 harmony

* The nature of the harmony here alluded to, is not easily understood. The idea is founded on the theories of the Chinese concerning the system of the universe, and the laws of nature. Their notions on these subjects are extremely obscure and unsatisfactory. They ascribe personality to the visible heavens and the earth; and suppose that, in the production of creatures, there is a certain *conjunction* of the heavens and the earth, somewhat analogous to that which takes place in the generation of animals. Hence it is often said, "heaven and earth are the parents of all things;" and "heaven is the father, and earth the mother, of all things;" and "heaven covers, and earth produces." With respect to this *conjunction*, the *Lee-ke* says, "in the first month of the spring, the celestial air descends, and the terrestrial air ascends; then a *junction* of the heavens and the earth takes place, by which nature is set in motion and caused to vegetate." Probably they may mean by these expressions, certain laws inherent in the physical universe, by which the proportions of cold and heat, rain and wind, &c. &c. are so regulated, as to produce all things in their proper time, and due quantity.

harmony of nature—how then can he be accounted man?

Let us now take the ardent affection of the heart, and the yearnings of the bowels of your parents towards you, and enlarge on them a little—When you hung in their tender embrace, were you hungry? You yourselves knew not to eat food;—Were you cold? You yourselves knew not to put on clothes. Your aged father and mother observed the features of your face, and listened to the sound of your voice. Did you smile? They were delighted. Did you weep? They were unhappy. Did you begin to walk? They followed at your heels, step by step. If you had the least degree of illness, then their sorrow was inexpressible. Tea was not tea; rice was not rice to them.* They waited [with anxiety] till you recovered: then their minds were composed. Their eyes were intent on you, watching your growth from year to year. You have no conception of how many anxious toils they bore, and of how many painful apprehensions they endured, in nourishing and in educating you. When you grew up to manhood, they gave you a wife to bear you a son. They waited in expectation, that your learning should raise you to fame. They

* That is they did not relish them, or know the taste.

They strove to lay by a little property to enable you to set up in life. Now, which of all these things, did not require the heart of a father and mother? Can this kindness be ever fully rewarded? If you are not aware of the kindness of your parents, you have only to consider for a moment the heartfelt tenderness with which you treat your own children, and then you will know. The ancients said well, "Bring up a child, then you will know the kindness of a father and mother." But if you indeed know the kindness of your parents, why do you not go and exercise filial piety towards them? For filial piety is not a thing difficult to practise. In ancient times, in order to display filial affection, some slept on the ice, some cut the thigh, and one buried her own child.* This

 kind

* This refers to three persons who, it is said, remarkably distinguished themselves in the discharge of filial duty. "*One slept on the ice*," in order to catch a certain fish which his mother, when sick, longed to eat. Another *cut* out a portion of flesh from his own *thigh*, to mix the blood with the medicine which was to be administered to his mother; under an idea that it would prove an effectual cure, povided she knew not of it. It is said that there are some in China at the present day, who, when their parents are sick, go out into the fields at mid-day; worship towards heaven; and cut either the arm or thigh, to mix a little of their own blood in their parent's medicine. "A third, *buried her child*." The story says that this woman

kind of service it would be difficult to imitate; nor is it necessary thus to act in order that it may be denominated filial piety. It only requires the heart and thoughts placed on your parents; then, all will be well. If you really would recompense their kindness, you must leave nothing undone that your powers can accomplish for the comfort and service of the aged. Better that you yourself should have little to eat and to use, and have sufficiency to give them to eat and to use; and [thus] lessen their toils. You must not gamble, nor drink wine; you must not go and fight with persons; you must not privately hoard up money for yourself, or love your own wife and children, and overlook your father and mother. What if your external motions should not exactly accord, that will by no means impede the business: internal sincerity alone is required;

woman was very poor, had an only child, and an aged mother, whose teeth were decayed and came out, so that she could eat nothing, but sucked the breasts of her daughter along with the child. This dutiful daughter, not being able to hire a nurse, and not having milk sufficient to nourish both, was reduced to the necessity of parting either with her mother or child. She resolved on the latter: and, while digging a grave, in which to bury the child alive, she found under ground a certain quantity of gold, which heaven had deposited there as a reward for her filial piety. Thus she was enabled to provide both for her mother and child.

required; then you will be successful. Suppose [for example] you can give them only daily coarse vegetables and dry rice; yet cause them to eat these with pleasure:—this then is filial piety and obedience.

We shall therefore take this principle and extend its application to other things. Thus, [to give a few instances] if in your conduct, you be not correct and regular, this is throwing contempt upon your own bodies, which were handed down to you from your parents: this is not filial piety. When doing business for the government, if you do not exhaust your ideas, and exert your strength; or if, in serving the prince, you be unfaithful, this is just the same as treating your parents ill:—this is not filial piety. In the situation of an officer of government, if you do not act well, but provoke the people to scoff and rail; this is lightly to esteem the substance handed down to you from your parents:—this is not filial piety. When associating with friends, if, in speech or behaviour you be insincere; this casts disgrace on your parents:—this is not filial piety. If you, soldiers, when the army goes out to battle, will not valiantly and sternly strive to advance; but give persons occasion to laugh at your cowardice; this is to degrade the progeny of your parents;—this also is not filial piety. In the present age there are very many

disobedient children. If their parents speak a word to them, they instantly put on a surly face; if their parents scold them, they pertly answer again—if called to the east, they go to the west. Again, there are some whose wives and children are warmly clothed and fully fed, while, on the other hand, their parents are empty and suffer hunger. They rush into misery, and embarrass and disgrace their parents. They themselves transgress the law, and their parents are involved, and brought before the magistrate.*

It

* "*Their parents are involved,*" &c. This arises from the peculiar feature of the Chinese polity, viz. that of making persons mutually responsible for each other's conduct; and of extending the consequences of a man's transgression to his neighbours; especially to his relatives. Hence the law says, "whosoever shall plan sedition or rebellion, whether put into actual execution or not, shall all of them, without distinguishing the accessories from the principals, be cut in pieces. The father and grandfather of the *principals;* their sons and grandsons; their brothers, and all who dwell under the same roof, without distinction of sirname—their uncles and nephews, whether dwelling with them or not; the males among them, from sixteen years old and upwards, not excepting the blind, lame, or decrepit, shall all be beheaded. Males belonging to them under fifteen years of age, their mothers, daughters, wives, concubines, and sisters; together with the wives and concubines of their sons, shall all be delivered over to the most meritorious officers of state, be domestic slaves, and their whole property confiscated to government" Vide *Leu-lee*. Canton edition.

May it not be, in a great degree, owing to this singularly

severe

It is needless to say that the laws of superior powers will not tolerate this description of persons; but their own children, beholding their example, will follow closely at their heels, imitating them. Only observe those who have themselves been undutiful and disobedient; where did they ever bring up a good child? Do think a little—will you still not be aroused?

After parents, brothers come next in order. I will not say that these brothers are not two persons; but only that the bones and flesh of their bodies, are of the same bones and flesh as my own. Therefore they are called "hands and feet." If you treat your brother ill, that is just to treat your parents ill. Suppose they be not brothers by the same mother with you, still they have the bones and blood of the same father; hence let it not be said that they are not of the same mother—let them not be treated differently. The most intimate of all relations among men in the world, is that of a wife; but suppose that your wife die, you may still marry another. But if a brother die, where will you go to seek for another? Reflect seriously then, whether

severe feature of the Chinese law, that their government has continued for so many ages unchanged, as to the radical principles and great lines of it? The principle is carried through the whole of their government, and applied to small offences as well as to those that are great.

whether you ought, or ought not, to love [your brothers].

But in what manner is this love and kindness to be manifested to them? Younger brothers should greatly respect elder brothers. In every affair, whether in eating or in putting on apparel —in visiting friends or in conversing, in walking, sitting, or standing,—in all these things the precedence must be yielded to the elder brother. Among men of old, belonging to the same village or hamlet, it was thus—another person, ten years older than myself, I honoured him as an elder brother—if he was five years my superior in age, I walked shoulder by shoulder with him, rather a little behind; but dared not presume to go before him. If it was proper for me to treat a stranger, who was my superior in age, in so respectful a manner, how much more so thus to treat my own elder brother! With regard to elder brothers, they ought tenderly to love their younger brothers. We must, without respect to their age, treat a younger brother as a child. For example, your own child, if he be worthless, you are displeased with him, scold him, beat him; and then afterwards change your countenance [become pleased] and tenderly love him as before. But you do not act thus towards your younger brothers. You will not deliberately advise them, and speak to them; but,

as

as soon as you find some trifling error in them, you begin to wrangle with them. But think that you and your younger brother were nourished and brought up by the same parents :—now, if you beat your younger brother, this is the same as beating yourself. These younger brothers know not good from evil; hence, when beaten by their elder brothers, they also learn to lift their hands. We may compare them to a man's hands and feet; a man slips his hand, and strikes his foot; but would it not be strange to say that he should take his foot and kick at his hand again!

Now, want of harmony among brothers, generally arises from contentions about property, and from listening to what their wives say. What these wives say may not be wholly destitute of reason; but because it has a little reason in it, it enters their husband's ears before they are aware. Thus a sister-in-law will perhaps say to the elder brother [her husband's younger brother] "How slothful my little uncle is! how insufferably prodigal! You have painfully and laboriously collected money to support him; and still he is prating about long, and chatting about short. Is it not hard to say that you are his son, and that I am his daughter-in-law; and that we must go and discharge filial duty to him!"

The wife of the younger brother also knows how to chatter to him—"With respect to your elder

elder brother," she says, "he has, it is true, scraped together money; but you also have scraped together money, and acted your part in the family, both in great and small affairs, just as well as he; yea even a hired Coolee * has not such toil and labour as you have. His own children are treated as children; "buy this for them to eat, and buy that for them to eat; but is it not hard to say, that our children are to be allowed to starve!"—This kind of prattle, to day a little of it, and to-morrow a little of it, seldom fails to make an impression on the brothers. From this their affections begin to cool towards each other, and day by day they become more alienated, till finally it ends in wrangling and fighting; not considering that, as brothers, they were originally one person. Suppose an elder brother be rather destitute of ability, and his younger brother support him; this is just what he ought to do. And if a younger brother be possessed of but little talent, and his elder brother support him; this also is nothing more than he ought to do. If at any time a few impertinent words, or unbecoming sentences, be uttered, they should be looked upon as if spoken when overcome by wine, or when dreaming; then the whole matter

* The lowest description of labourers.

matter will be easily settled. But if you will determinately stand out each for his right: then you are fitly compared to a man's two hands,—the right hand boasts extravagantly of its ability —it writes, it strikes the *Suen Pan*;* it lays hold of every thing: as for the left hand, it is artless in the extreme! But was there ever a man seen or heard of, who took his right hand and set to work to beat the left? Brothers are as nearly related as hands and feet—why then strive and debate about trifles! Reflect for a little. Money is [as] the restless waters—it goes and returns again. As for our wives, they are not of the same parents with us; they have not the same feeling. Only observe brothers that do not agree; their parents most undoubtedly are rendered uneasy. You have but just to notice your own children when they fight; are you then displeased

* *Suen-pan, i. e.* literally a *reckoning box.* It is an oblong frame of wood, variously divided; and used in casting accounts, all over China; "to strike the Suen-pan," is to reckon with it. This instrument differs in size, according to the wish of those who possess it, from two to twenty inches long, and broad in proportion. It is said to have been first invented in the reign of *Huang-tee* the third from *Fŭh-he;* about 2,440 years before Christ, according to the Chinese chronology. The same *Huang-tee* taught them also to use clothes, whereas they were formerly said to have been covered with the leaves of trees. Letters are also said to have been invented in that emperor's reign.

displeased or not displeased? Hence those who discharge filial piety, will never disagree with their brothers.

The common proverb says well, "To attack the tiger engage the aid of a brother;" and "In advancing to battle, it is requisite to have father and son united in the combat."

It is also said, "A stranger, though extremely good, is still a stranger; my own brother, though extremely worthless, is still part of myself." It is further said, "When brothers do not agree, those who stand by, will contemn them." Do but observe your own idle quarrels; and you will find persons ready enough to come and work you up to wrath, by carrying tales between you, about your rights and wrongs; till it perhaps come finally either to fighting or to lawsuits. Then—to a certainty, your family is ruined. If you discharge filial duty, those of you who are of the people will be good people; and those who are soldiers will become the spirited sons of *Han* [*i.e.* brave soldiers]. Now among you all, whether soldiers or people, what one is there who knows not that filial piety is a good thing; that harmony among brothers is a good thing? Well, seeing you are ready to confess that these are right, why do you not, with a true heart, go and exert your strength to do them? It is indispensably requisite to have the

the heart and thoughts fixed on parents and brothers. Do not content yourselves with merely a polite external appearance. Do not overlook lesser matters. Do not covet a mere empty name from spectators. Persevere in goodness. He who does so, is truly a dutiful son—truly a good brother. If you be not obedient to your parents, or do not live in harmony with your brothers, the penal law will lay hold of, and correct you; but even that, if you are without understanding, will fail to reform you. This, the heart of His Imperial Majesty could not bear the idea of, therefore he has again and again, in various ways, admonished you. If you listen to the voice of His Imperial Majesty, and all of you be obedient children and loving brothers, then not only will you during your own life, avoid breaking the law; but your own children and grandchildren, will imitate your good example. The proverb speaks to the point—"Persons who discharge filial piety and obedience, will have children dutiful and obedient. The obstinate and undutiful, will bring up children undutiful and obstinate." Truly when children and grandchildren shall all be obedient to parents, and affectionate to brothers, then all under heaven * will be in profound peace. Do the utmost

* The Chinese, as the Romans formerly did, use this mode of

utmost in your power to attain this. By no means look upon it as a common-place thing. Do not disappoint the wishes of the overflowing heart of our sacred ancestor, the benevolent emperor.

of expression to signify their own dominions. Indeed, many of them, from their ignorance of geography, really suppose the Chinese empire so great, in regard to extent of territory, population, and riches, that the other parts of the world, all taken together, bear almost no kind of proportion to it. Hence they call it "*the middle nation*," just as if the whole world besides were only fit to constitute its confines.

MAXIM SECOND.

RESPECT KINDRED, IN ORDER TO DISPLAY THE EXCELLENCE OF HARMONY.

AMPLIFICATION.

THE *Shoo* says, "By loving the nine gradations of his kindred, they became united." This refers to the Emperor *Yaou*, who by the harmony of kindred, began his admonitions. The *Lee* says, "Let him who would honour his ancestors, respect persons of his own sirname; and let him who would respect those of his own sirname, unite his kindred."

In order to understand fully the principles of human conduct, the harmony of kindred must be viewed as vastly important.

The kindred of a family resemble the divided streams of a spring, and, the varied branches of a tree, which though they differ as flowing from a greater or less distance, as growing closely or

openly, yet the source is but one, and the root but one. Therefore a man's treatment of his kindred should resemble the circulation of the blood in the arteries, which, when one part is pained or irritated, creates a mutual sympathy through all the members and muscles of the body. In this manner the book *Chow* teaches the people. Illustrating the six virtues, it first speaks of filial piety, next of fraternal affection, and then of harmony. Truly neither past nor present ages can change this common doctrine !

Our sacred Father, the benevolent Emperor, having exhorted you to pay just regard to filial and fraternal duties, in order to give due importance to the relations of life, instantly added—" Respect kindred, in order to display the excellence of harmony." The connection of kindred rises out of the human relations. If harmony be not displayed, it is evident that filial and fraternal duties have not been fully discharged. We shall therefore minutely explain this to you, soldiers and people. Probably the reasons why kindred are not respected are, either that the rich are niggardly, and void of the virtue of *l*iberality; or that the poor are greedy, and have insatiable expectations;— either that the honourable trample on the mean, and, relying on their own influence, annihilate regard to the heaven-appointed relations; or that

that the mean insult the honourable, and cast their angry pride at their own bones and flesh; —either that having had a strife about property, the mourning badges are neglected; or that having met with occasional opposition, the virtues of kindred are instantly lost;—either from privately listening to the ignorant talk of wives and children, or from erroneously regarding the false and reproachful speeches of talebearers; hence arise altercations, injuries, and every evil. Not only do they not harmonize, but even forget that they are kindred. Soldiers and people! know you not that persons of the same sirname, all proceed from the person of one progenitor? how then can you view those who belong to the same body with yourselves, as mere stragglers on the highway!

Formerly, nine generations of *Chang-kung-e* inhabited the same house; and a Mr. *Chin* of *Keang chow* had seventy persons who all ate together. Those who belong to one family, and are of one sirname, should think of their ancestors; rather exceed, than be deficient in respect; rather surpass, than be wanting in kindness. Let the seniors and juniors, while they preserve their distinctions, accord; and the honourable and the mean, though separated, unite. When there is prosperity, rejoice mu-

tually, by an interchange of social affections; when adversity, sympathize mutually, by affording reciprocal aids. In building a family temple to sacrifice to ancestors; in erecting a domestic academy for instructing youth; in purchasing a charity field for the supply of indigent brethren; and in correcting the family calendar, to interweave the names of the more distant relatives—let the same mutual aid be afforded.

As to those clans, the members of which are few and without ability to act thus, let each according to his respective means, honour his kindred. Would those of the same family name really cultivate harmony and decorum, parents with parents, discourse of affectionate sympathy; children with children, talk of filial piety; senior brothers with senior brothers, of friendly affection; and junior brothers with junior brothers, of respectful regard; then harmonious excellence would be displayed, and filial and fraternal duties carried nearer to perfection. Local governors would give to the place of their abode the epithet of "Virtuous Village." The men of superior virtue would style it "The gate of righteousness," and the empire would honour them as an exemplary kindred. How excellent!

But if, for trifling causes, the kindred tribes be

be destroyed; for insignificant discordances, the kindred affection be wounded; for occasional ridicule, you oppose the spirit of humble yielding; for a little disrespect, you injure harmonious propriety—then the ancient doctrine will not be preserved; and this is what the national law will not excuse. Let soldiers and people mutually counsel each other; unite to accomplish the compassionately affectionate wishes of their ancestors; and ever reflect on the root of the tree and the source of the stream. Thus the practice of harmony among kindred, in every village, and in every city, will be completed; the breath of union diffused around; all happiness enjoyed; and the picture of peace displayed. These all rest on this [harmony of kindred], should you not then exert yourselves?

[*Six hundred and fifty-five words.*]

PARAPHRASE.

The sense of his Imperial Majesty may be thus expressed.

All men born into the world have nine classes of kindred.* How then are those nine classes

 denominated?

* The original words "*Tsung-tsoh*" are not quite so comprehensive in their signification as that of the English word "*kindred*"—they mean relation by birth, or family name only; while the word *kindred* includes relations both by

denominated? I myself am one class; my father is one; my grandfather one; my great grandfather one; and my great great grandfather one. Thus above me are four classes. My son is one class; my grandson one; my great grandson one; and my great great grandson one. Thus there are four classes below me. These in all, myself included, make nine classes of kindred. These nine classes of brethren, though severally dwelling in their respective homes, are still my kindred. These then are denominated nine gradations of kindred. All men have their *Tsoo* and *Tsung*. My remotest ancestor is termed *Tsoo*; and those placed a little nearer to myself [in point of time] are called *Tsung*.

Who then among you has not descended from [some] progenitor? Who is there that has not the nine gradations of kindred?

Formerly, in the province of *Shen-see*, in the district *Ping-yang*, lived a sacred person, the Prince

by birth and marriage. Throughout the Chinese empire there are only about one hundred family names. The inhabitants are all therefore arranged under their respective progenitors, whose names they bear. This classification of theirs, according to their family name, resembles that found in the Highlands of Scotland, called *clans*. Hence for the sake of variety, the word *clan* is sometimes used in this translation, instead of kindred.

Prince *Yaou.** This Prince *Yaou* loved his kindred most ardently. An ancient book says well, "If persons truly honoured and respected their ancestors, then there would not be one found who would not also tenderly love his kindred. But wherefore am I thus tenderly to love my kindred? These kindred, some of them, it is granted, are more nearly, and others more distantly, related to me; yet after all, when we examine the matter, they have all descended from my original progenitor; and allowing that there be several tens or several hundreds of us, still we are but one person. [We] are fitly compared to water divided into its several streams. Observe a spring of water; as it flows, it divides itself into several streams, or into several times ten streams; yet still all the water is from one source, not from two. We may also be compared to a tree with its branches and leaves. Observe a tree as it grows; though it has its thousand branches and ten thousand leaves, yet the whole spring up from one root. Thus kindred are all de-

 scended

* The Emperor *Yaou*, the fourth from *Hwang-tee* and three hundred and thirty-two years after him, lived, according to Chinese chronologers, about two thousand one hundred and eight years before the Christian era, which account, if correct, would place him a little after the *confusion of tongues*, or about the birth of Zera.

scended from one ancestor. This ancestor is the body; we, together with our kindred, are the hands and feet; the ten fingers on the hands; the ten toes on the feet; the ears, eyes, mouth, and nose on the head. Think with yourselves now; suppose I have an ulcer on my body, or suppose I break my arm or leg, could you imagine that the whole body [in such a case] would feel comfortable? If while among your kindred, you should entrap them into danger; lay plans to deceive them; and render them uncomfortable, would it not be strange to suppose that you yourselves should then feel happy? Therefore men ought sincerely and ardently to love their kindred. Thus, my body, if one place is pained, the whole body is pained with it; if one part is irritated all the other parts are irritated with it. This illustrates the harmony of kindred. In an ancient book it is said, "Teach the people to practise six things, *viz.* obedience to their parents, kindness to their brothers and sisters, concord among persons of the same sirname, harmony towards their relatives, sincerity towards their friends, and compassion for the poor." Filial duty is first mentioned, next follows brotherly kindness; and just below, is the word concord. Therefore our sacred ancestor, the benevolent Emperor, having exhorted you to pay due

regard to filial and fraternal duties, in order to shew forth the great importance of the relations of life, then proceeded to speak of respect to persons of the same sirname, in order to illustrate the excellence of harmony and concord. The connexion that subsists between persons of the same sirname arises out of the relations of life. If men do not accord with their kindred, it is evident they possess neither filial piety nor brotherly affection. Hence his Imperial Majesty has most clearly explained this doctrine to you; soldiers and people. You should try to find out the reasons why you and your kindred do not live in harmony. Perhaps it is because you being poor, have begged them to lend you money, and they would not lend; therefore you murmur against them. Perhaps it is because you are getting on in the world, and therefore, presuming on your influence and power, put on the airs of a country squire, and threaten and despise others. Or perhaps it is because you yourselves are not getting on in the world, and hence envy those who are. Observing that one of your kindred has been promoted to the rank of a Mandarin, or has obtained an academical degree, you maliciously say, " He does not understand the duties of an officer of government! see how greedy he is for the cash!" Or if he has obtained the rank

of

of a *Seu-tsae** [you then say] How mean and vulgar are his compositions! Perhaps a relative has

* In China there are four degrees of literary rank. The first, or lowest, is that of *Seu-tsae*—that is, literally "*talent blossoming*." The title is very appropriate, as expressing that degree of knowlege which inspires hope with regard to the success of the graduate's future studies. From the day that this degree is conferred, the man is considered as a step above the plebeians. The second degree is that of *Keu-jin*, which may be rendered either "*promote* the *man*, or "a *promoted man*." Those who rise to this second degree are selected from among several thousands of the *Seu-tsaes* according to the merit of their compositions. They are then eligible for public offices. The third degree is called *Tsin-sze*, which may be rendered, "*introduce* the *scholar*," because he is then deemed qualified to be introduced to audience in the imperial presence. This degree is conferred at Peking alone, after an examination by the most learned men in the state.

The fourth degree is called *Han lin*, which may be translated "*ascended to the top of the trees;*" as denoting the summit of literary honour.

To each of these academical degrees belong certain badges of distinction, *e. g.* clothes of a certain colour, &c.

The examination of scholars who are candidates for the first degree, is held twice in the space of three years, in their several districts; and is called *Zung-tsze-she, i. e.* the examination of the youths.

The examination of the *Seu-tsae*, or candidates for the second degree, takes place once in three years; and is held in the provincial cities, hence termed *Heang-she, i. e.* the provincial examination. The examination of the

Keu-jin

has purchased the rank of *Keen-Sang* [which places him on an equal footing with a *Seu-tsae*] or that of a Mandarin, both of which reflect some honour on your own family; but you treat him contemptuously, as one who carries the smell of the copper always about with him.*

Again, it may possibly arise from your having obtained riches, and [overvaluing yourselves on that account] paying no regard to the feelings of those who are your own flesh and blood. Or it may arise from each individual's wishing to indulge his own humour, without regard to the harmony and prosperity of the whole. Or it may arise from listening to, and believing the chit-chat of women in the family; or from your neighbours who secretly injure you and harrow up your feelings, till the concord of your family be lost. From these causes, arise altercations, noise, and confusion, till it come to that length that people not only lose the excellence of concord, but even entirely forget that they belong to one family. If you would look above you to your ancestors for a moment, you would know and confess that these relatives

Keu-jin is held at Peking once in three years, to which place all candidates for the third degree are collected from their respective provinces, hence it is called *Hwuy-she, i. e.* the examination of an assembly.

* Because his degree was purchased with money.

relatives all form parts of the body of your progenitor; most decidedly then they would not be regarded and treated as mere passengers on the highway. In old times there was a man whose surname was *Chang* and his name *Kung-e*. He belonged to a class of the ancients. All the nine gradations of kindred in his family lived together in the same house. There was also a man in *Keang-Chow* whose surname was *Chin*; the kindred of this man's household were very numerous, even upwards of seven hundred mouths,* yet these all ate their meals in the same family.

To that family belonged about an hundred dogs, which all went and fed in one kennel: if one dog did not come, the others would not eat. Now consider this *Mr. Chin*; the persons in his family lived in harmony: and hence the very dogs were renovated. If therefore men of the present age do not preserve concord with those of the same clan, they are worse than the very dogs. Those of you who belong to the same family, should all have regard to the respectability of your ancestors, and as a body, live in harmony. This harmony however is not easily practised. You are determined to

* *Mouth* or *Mouths*, this is one way by which the Chinese express the word "*person*" or "*persons.*"

to make manifest my faults; I am determined to make manifest your faults; and who will confess that his own melon * is bitter? You will rather debate about each others rights and wrongs, day by day, till the affections become cold; yea, till you become perfect enemies to each other, and go to law; then the whole of you will go to beggary. Reflect for a moment; what will you gain by all this?

Now the harmony which I wish you to preserve, rests entirely on the word *forbearance*, or as it may be called, the art of eating down an injury. You perhaps plead that you will sustain injury; but you do not know that you will obtain gain thereby. In all kinds of ceremony, (for example) if exchanging some presents, others should give us rather little, it is better that our presents to them should be somewhat respectable. In performing any of the ceremonies of politeness, I had rather they treated us with indifference than that we should treat them with indifference. Among persons of the same family, let the elder be regarded as the elder; the younger regarded as the younger; superiors treated as superiors; and inferiors treated as inferiors. Thus all parties, possessing but one feeling, will complete one person.

* That is, who will cheerfully confess his own faults?

person. Does any thing occur that affords matter of joy? let all go and offer their congratulations. Is there mourning for the dead? let all go and assist. Perhaps one is erecting a temple to his ancestors; let all go to the sacrifice. Perhaps another builds a family school-house for the instruction of younger brothers and nephews. Perhaps there may be the affair of purchasing a charity field, for the supply of those of the same clan, who are poor and distressed; or probably the register of the family genealogy is to be revised, in order to interweave the [names of] the more distant relatives. All these are things which persons of opulence and talent can do: as to those persons who are not possessed of opulence and talent, let each of them act according to the measure of his ability; and thus all harmonize as a body. Do those who are aged meet with those that are aged? let them advise each other to love their sons and daughters with affectionate ardour. Do the young meet with those who are young? let them mutually counsel each other to venerate and obey their parents. Do those of us who are of the same rank in society meet together? then do you counsel me to respect my elder brothers, and let me exhort you to love your younger brothers. When each one

becomes

becomes a filial child, and an affectionate brother, will not that illustrate the excellency of the harmony of kindred? Even the officers of government will shew a degree of respect for such persons. But if, because of a few trifling jealousies, you will wound the spirit of harmony, and mutually quarrel and injure each other, then recourse must be had to the law of the sovereign, to punish and restrain you. Often recollect that you have all descended from one progenitor; even as water, though divided into a thousand rivulets, proceeds from one fountain: and as the thousand branches and ten thousand leaves of a tree, all spring from one common root, wherefore then not live in harmony?

If you all as a body, harmonize, the spirit of harmony will prolong your happiness; the ways of your families will be only exalted; your commerce will highly flourish; and all under heaven, enjoy repose.

Ought you not all, therefore, to exert yourselves, to bring about such a happy state of affairs?

MAXIM THIRD.

LET CONCORD ABOUND AMONG THOSE WHO DWELL IN THE SAME NEIGHBOURHOOD, IN ORDER TO PREVENT LITIGATIONS.

AMPLIFICATION.

In ancient times, five *Tsŏh* formed a *Tang*, and five *Chows*, a *Heang*. In them the doctrines of peacefulness, harmony, friendship, and compassion, were ever held in honour. But as the population of the *Heang* and *Tang** daily increases, so habitations approximate, little inadvertencies occur, closer intimacies are formed, and trifling debates take place; from these, in an unguarded hour, strife arises whichterminates in subjecting the person to public disgrace, and in delivering over the body to the police

* *Heang* and *Tang* are nearly synonymous with the English word "*neighbourhood*," and are here sometimes rendered by it.

police to be punished. The loser feels himself without character; and at the gainer every one looks askance. When those living closely together in the villages, become suspicious of each other, and seek mutual revenge, what plan can then be devised to establish their employment, and prolong their posterity?

Our sacred father, the benevolent Emperor, grieved at men's love of strife, and thinking to promote the renovating doctrine of good agreement, purposely extended his admonitions to the *Heang* and *Tang*; and said, "Harmony is that by which litigations may be rooted out before they bud." We, desiring the concord of the myriads of the people, also repeatedly enjoin it upon you to magnify the doctrine of harmony. The *She* says—

"From sauceless food
"Folks' quarrels oft arise;"

The meaning of which is, that strife, often by slow degrees, rises out of small beginnings. The *Yeh-tsŭng* says, "The man of superior virtue, in all affairs, commences by deliberately forming his plan." This expresses, that, in preventing litigations, the chief stress should be laid on suppressing their first beginnings.

It is therefore evident that a man should receive all, both relatives and indifferent per-

sons, with mildness; and manage all, whether great or small affairs, with humility. Let him not presume on his riches, and despise the poor; not pride himself of his illustrious birth, and contemn the ignoble; not arrogate wisdom to himself, and impose on the simple; not rely on his own courage and shame the weak; but let him, by suitable words, compose differences; kindly excuse people's errors; and, though wrongfully offended, settle the matter according to reason. The one party displaying this largeness of mind, the other must feel remorse and shame. He who can bear for a morning, the village will bestow on him the epithet of "virtuous." He who will not wrangle about a trifling offence, the neighbours will proclaim his magnanimity. Great are the advantages of harmony among neighbours! The ancients said, "divination is not used for the sake of selecting an habitation, but, neighbours." In favourable and unfavourable circumstances, there are none on whom we can so well depend as on our neighbours.

Let the aged and the young in the village, be united as one body; and, their joys and sorrows viewed as those of one family. When the husbandman and the merchant mutually lend, and when the mechanic and the shopman mutually yield; then the people will harmonize

monize with the people. When the military mutually learn to exercise, and the guards to aid each other; then the soldiers will harmonize with the soldiers. When the soldiers exert their strength to protect the people, let the people nourish that strength. When the people spend their money to support the soldiers, let the soldiers be sparing of that money; thus both soldiers and people will harmonize together. From hence no more strifes will arise about a plate of food or a cup of sauce. Even your rat-teeth and sparrow-horn* accusers, will find nothing to lay hold on. Where then would there be such things as we sometimes see? who would then proceed from confirmed enmities, to the mouldering away of money, the waste of time, the loss of business, the destruction of property, the scattering of friends, and the seeking of death, at the hands of the law, without ever awaking!

The opulent and the aged who are looked up to in the villages; the learned and the able who are the glory of the neighbourhood, ought

* This language is borrowed from the *She-king*, wherein a prosecution is noticed, in which the most subtle and ingenious turnings are given by the one party to confound the accusation or defence of the other. The meaning here is that the most artful opponent will be able to find no just ground of accusation.

to go before, in the spirit of harmony, as an example to the place.

Should there still remain any villainous lovers of contention, who either devise vile schemes to set men at variance, or walk in cross ways with threatening airs to deceive; who either insnare others, under the mask of friendship, or falsely assume the language of justice, in order to effect their own private ends: such a description of persons will render the neighbourhood unhappy; the public opinion will not endure them, the law is ready at hand for their punishment.

The whole empire is formed by a collection of villages; hence you ought truly to conform yourselves to the sublime instructions of our sacred father, and honour the excellent spirit of harmony: then, indeed, filial and fraternal duties would be more attended to; kindred, more respected; the virtue of villages become more illustrious; approximating habitations prosper; litigations cease; and man enjoy repose through the age of ages! The union of peace will extend to myriads of countries; and superabounding harmony diffuse itself through the universe!

We, with our soldiers and people, must for ever, make this our dependence.

[Six hundred and thirty-two words.]

PARAPHRASE.

THE meaning of His Imperial Majesty is as follows. — From ancient times down to the present, there have been *Heang* and *Tang*.* What are *Heang* and *Tang?* They just express the neighbouring families in the villages and hamlets. The sages of antiquity always taught men to live in harmony with their neighbours. But as the population of villages and neighbourhoods daily increased, so the houses were built closer; and the people at every opening of the eye saw each other. If they were not related by intermarriages, yet they were friends living together on the same spot. When there was any happy occurrence, all came to offer their congratulations; when there was mourning, all went to sacrifice to the dead and condole with the living. Even in times when there were no such occurrences, what individual could you have seen void of kindred affection? But from the circumstance of seeing each other morning and evening, and of having lips and teeth almost

 united

* *Heang* is a city or town containing twelve thousand and five hundred families. *Tang*, a village containing five hundred families. This is the sense of the words taken separately; but when taken together they mean a *neighbourhood*, as above noticed.

united *, evils sprang up—even from what was in itself good. Disputes [among neighbours] probably arise either from the tales which children carry from house to house, or from the passing and repassing of poultry and dogs, which eat up what comes in their way and leave filth behind them ;—either because of some improper word uttered after wine ; or because you want to borrow money and persons will not lend, —hence arise heart-burnings which lead to confirmed enmities. Probably you want the payment of some debt and cannot obtain it, therefore both parties unite their rage, buckle to, and set a boxing. Perhaps you have built a house or purchased a field, without informing your neighbours, or yielding the precedency to them ;† and jealousies and contentions have arisen from hence.

* An expression denoting a high degree of familiarity.—The sense of the passage is the same with our own proverb,—"Familiarity breeds contempt."

† In China, when a man builds a house, it is supposed to be his duty to inform the neighbours before he begin, both that a *lucky day* may be chosen for the commencement, and to prevent objections which might otherwise arise from the doors or windows being so placed as to overlook the neighbouring house.

It is also supposed to be his duty, when wishing to purchase a field, to inquire whether any of those in whose neighbourhood it is, wish to purchase it or not. If they do, then he desists.

hence. But it would be impossible to mention all the causes of strife. [Wishing to prevent this evil] the whole rests on your retiring a step, and yielding to others in a few sentences; and then, in the course of a few days, a good understanding between you will be restored. But *if* you are resolved not to suffer a single mouthful of angry breath to pass by, and will positively scold and beat each other, listening perversely to those who move you to litigations, in that case you will have to kneel before the magistrates, and bow down in the public offices; to throw away large sums of money, and suffer much shameful treatment. Do you lose your lawsuit? then you will scarcely be able to show your face in society again. But what if you gain? even in that case every body will, with airs of indifference, look askance at you. Where will be the advantage of all this?

Let those who dwell together reflect on this: —if you hate me, and I hate you, we may contract an enmity which shall continue, not only through the whole of our own lives; but which may not be eradicated from the breasts of our children of the latest posterity. Will not this prove to be the bitter fruits of misery, the seeds of which we ourselves have planted?

Our sacred ancestor, the benevolent emperor,

wishing to soften and improve your manner has, with the sole view of inducing you to lay aside lawsuits, admonished you to preserve harmony in your towns and villages.

Let us therefore inform you a little farther concerning this doctrine of harmony. An ancient book speaks well to the purpose, saying,—How does it come to pass that, among those who once all lived on good terms, the spirit of concord should be lost?* In many cases noise and disputes arise merely from a deficiency of a grain, or half a grain of polite attention at times of eating and drinking. This language teaches us that the want of harmony among neighbours frequently takes its rise from very trifling causes. Another book also says, The man of superior virtue, when he meets with an affair that requires a legal process, first seriously considers the various aspects of the business, from beginning to end, together with the results of the whole. This teaches us that if men would thoroughly weigh the commencement and the close, they most assuredly would not go to law. Therefore those who dwell together,

* In this discourse the author paraphrases most of his quotations; therefore it did not seem proper to mark them with inverted commas, in the usual way.

together, and among whom are more near and more distant relatives, should always treat each other with respect and benevolence. In all affairs, in which persons of the same place engage, whether of small or great moment, there ought to be a humble and yielding behaviour. Let me not, presuming on my riches, go and scorn or injure the poor. Let me not, relying on my promotion, go and oppress those who are not promoted. Let me not, employing my own diabolical craft and low cunning, go and impose on the stupid and simple. Did I possess strength and boldness that could spread terror all around, let me not, trusting thereto, go to annoy and shame those who are weak and without courage. But, on the contrary, when seeing, among others in the same place, a little dissention, let me employ proper words, explain matters to them, and advise them to settle their differences. And suppose I should even assist others with a little rice, or a little money, it is no more than my duty requires of me—what mighty merit is there in that! Should they not be able to remunerate me, I am not therefore to be displeased and angry with them. If they be deficient in a few punctilios, I will excuse them: there is no necessity for me to put myself on a level with persons of their low capacity. Even if a person who knows not good from evil, should stumble

against

against me, or rashly affront me, I will abide by reason, and send him about his business; and on no account would I retain a grudge in my heart against him. Rather than contend with him about our rights and wrongs, which would also lead him to make a tumult with me, and thus keep up unceasing strife, it is much better that I never mind him. And he, if worthy to be accounted a human being, on seeing this magnanimity in me, will blush almost to death: if he be not ashamed and do not repent, then he has no more claims to the human character; what is the difference between him and the brutes? Think with yourselves: Were I to go and lecture on reason with a brute, should I not debase myself and become like him? In all things I ought to use a little forbearance; and not suffer the remembrance of trifles to rest in my mind. The ancients had a good saying, "To bear an insult is truly masculine." They also said, "He who can endure an injury, gains the advantage." But if I am determined not to endure an injury, then, the laying an undue stress on insignificant offences for a single moment, may occasion the loss of some person's life, or produce some other unhappy consequences; and when I would gladly settle matters, they cannot be settled; but I shall on the contrary have greater insults to bear. This is what

is

is called, "losing the great for the sake of the small."

Were men seriously to reflect on all these consequences, they would take the fiery spirit of contention and cool it. Again, did you bear injuries, no one would ever reproach you with cowardly meanness of spirit; but all would honour, respect, and praise you. Do not these things clearly show the advantages of harmony among neighbours?—Of old time, it was well said, Go all around before you choose your dwelling; not merely for the sake of choosing an habitation, but to select good neighbours; because neighbours, in consequence of the proximity of their dwellings, depend on each other morning and evening. Were those persons who reside in the same village or hamlet closely to unite themselves, they would form but one body: in prosperous occurrences, all would share alike; in adverse occurrences, all would suffer alike. This is the harmony of the people with each other.

With respect to the military, at the time of drill, let all go to drill; when separated and sent on guard, let each assist the other to keep watch; thus the military will live in harmony with each other. When the military exert their strength, exposing themselves to death, in order

to

to protect the people; and the people cordially pay in their taxes to support the military, then both the military and the people will live in harmony together. From hence will arise mutual kindness, mutual affection, and constant interchanges of friendly attentions—no more contentions, no more lawsuits. Where then will there be murmurs and retaliations, impeding of business, wasting of money, injuring of families, squandering of property, and emigrations to wretchedness in strange countries? This exhortation, though addressed to the soldiers and people, yet especially requires you, noble families, country gentlemen, aged persons, bachelors of arts in the seminaries, and persons of superior capacity in the neighbourhood, first to set the example of harmony, in order to excite the simple people to imitation.

But the people, in their origin, are all good; probably there may not be more than one or two persons among them, who, not attending to their proper duty, wish to become petty-fogging lawyers;* and with that view, connecting themselves

* The original words *kwang-kwăn* literally signify "*a bare stick.*" They are sufficiently descriptive of a certain class of men who, void of conscience, and of any honest source of dependance, employ their low artifices to set men at variance, in order that they themselves may live upon the

selves with persons in the public offices, they learn to compose a few sentences of an accusation, the one half intelligible and the other not. They speak many things, contrary to their own conviction, in order to blind the minds of others. These persons set themselves up in the villages, and move persons to lawsuits; and then, acting as busy-bodies between the parties [with the specious pretence of being mediators] swindle money and drink from both. Moving and at rest, they have only one topick. "Maintain your dignity," they also say, "Rather lose money than sink your character."

The stupid people, besotted by them, are led into the deep waters; and notwithstanding, are unconscious of having acted wrong in listening to them! Probably these low-rate lawyers either form vile schemes to set men at variance; or, walking in devious ways, assume threatening airs to frighten and deceive; either put on the mask of friendship, yet lead men into snares; or knavishly borrow the language of justice, yet secretly effect their own private ends. According to the royal law, this description of men ought to die—the justice of superior powers assuredly will not excuse them—when the measure

the profits of their litigations. China is not the only country where such *bare sticks* are to be found.

sure of their crimes is filled up, their misery will be complete—they will suffer the due punishment of their wickedness. Reflect for a moment: what one of all these bare-stick lawyers, of whatever country, came ever to a natural or prosperous end?

Let us suppose that some person present remove from his home, to the distance of several thousand, or several hundred, *lee* ;* on hearing a person speak the same country dialect, though he may not have known him before, he instantly wishes to converse a little with him. On meeting with one, from his own native place, whom he knew before, he will manifest additional kindness to him, just as if he had met with one of his own relatives. Would it be thus in a strange place? and shall there be broils and bickerings among those who live in the same village?

Were men constantly to maintain in their minds dispositions of harmony, they would obey the instructions of our sacred father. From hence morals would more and more improve; children and brothers would increase in filial and fraternal respect; persons of the same clan would more and more harmonize; and even down to

* *Lee,* about the fifth of an English mile.

to your sons and grandsons, the common talk would be, "I will help you, and you shall help me." This would complete the harmony and peace of the world!

Both His Imperial Majesty and you, the people, will rejoice together!

MAXIM FOURTH.

GIVE THE CHIEF PLACE TO HUSBANDRY AND THE CULTURE OF THE MULBERRY-TREE, IN ORDER TO PROCURE ADEQUATE SUPPLIES OF FOOD AND RAIMENT.

AMPLIFICATION.

We have heard that food and raiment constitute the essential supports of a people. Food and raiment proceed from agriculture. If therefore a man plough not, he will very likely suffer hunger; if a woman weave not, she may probably feel the cold.

Of old time the Emperors* themselves *ploughed, and their Empresses cultivated* the mulberry-tree. Though supremely honourable, they disdained not to labour, in order that, by their example, they might excite the millions of the people to

* "Emperor,"—*T'heen-tsze* literally The Son of Heaven.

to lay due stress on the radical principles of political economy.

Now, food and raiment are produced by the earth, matured by the seasons, and collected by human strength. To be deficient in labour, in what regards the fundamental employment, is the same as to sit down waiting for wretchedness. Therefore be diligent;—then the farmer will have superabundance of grain, and the housewife, of cloth; but if negligent, you will neither have enough to serve your parents above you, nor to nourish your families below you. This is a certain doctrine.

Though the southern and northern lands differ, as being high or low, dry or wet; that which is high and dry may be sown with millet and barley—that which is low and wet, planted with paddy.* Though the food produced be different, yet the labour attending it is included in that of husbandry.

Exclusive of *Keang-nan*, *Chĕh-keang*, *Sze-chuen*, and *Hoo-pĕh*, the other provinces are not much adapted for the culture of the mulberry-tree, or the rearing of the silk-worm; but they may be planted with hemp and cotton, the former of which is knotted, and the latter,

* *Paddy*, *i. e.* the common Indian name for *rice* while growing.

spun. Though the clothes made from these be different, yet the labour is included in the cultivating of the mulberry-tree.

We wish our people to exert their whole strength in agriculture. Do not love idleness and hate labour; do not be diligent at first and slothful afterwards; do not, because of a deficient season, reject your fields and plantations; do not covet the multiplied profits of commerce, and change the good old employment. Though of the income of the year, after clearing off public and private expences, very little can be laid by; yet, if you can pay due attention to the radical thing, that little will daily and monthly increase, till your family enjoy an abundance which may be protracted through the successive ages of your posterity; this will be an exhaustless source of dependance. If you do not act thus, but reject the beginning to follow the end,* how can you have such a protracted abundance?

As for you, soldiers, you are accustomed to the camp, and do not engage in agriculture; you ought nevertheless to reflect that your monthly allowances, both of money and grain, are served out from the public stores, all of which

* That is, to expect the end without employing the means.

which are supplied by the taxes paid in by the people for the support of your persons and families. There is not a thread of your clothes, or a grain of your rice, which does not proceed from agriculture. Seeing then that you enjoy the profits of the people's labour, you ought to live in peace with them, and use every possible means to protect them, that they may be able to apply themselves with undivided energy to husbandry. Your obtaining unfailing supplies of food and raiment, also depends solely on this.

With respect to you, civil and military officers in the various districts, who are all invested with authority to counsel and reprove; you are not to rob the people of their time, or impede their labours. Reprove the wandering idlers—commend the laboriously diligent. Suffer not a barren spot to remain a wilderness, or a lazy person to abide in the cities. Then the farmer will not lay aside his plough and hoe; or the housewife put away her silk-worms and her weaving. Even the productions of the hills and marshes; of the orchards and vegetable gardens; and the propagation of the breed of poultry, dogs, and swine, will all be regularly cherished, and used in their season, to supply the deficiencies of agriculture. Would you diligently mind this radical occupation, the sources of food and

raiment would be ever full. But it is to be feared that, in years when grain is plentiful, there is negligence in laying by; and that, when cloth is abundant, it is profusely wasted. The evil of prodigality is equal to that of sloth.

Again, it is to be feared, that the gold and the gems are honoured, while the pulse and the grain are lightly esteemed; that labour is devoted to embroideries, while the silk-worm and the mulberry are neglected; and that a habit of following vain and extravagant fashions is acquired. Against these you should more especially watch.

From of old, in the reign of prosperous kings, the aged wore silk, and ate flesh; and the young neither suffered hunger nor cold. Enjoying the fulness of wealth, they also experienced exalted renovation—all arising from this doctrine.

Our sacred father, the benevolent emperor, intensely thinking of that on which the people depend, published and circulated a book of prints, representing the operations of husbandry and cloth-weaving; proving thereby his high regard to the essential supplies of the people.

We, reverently looking up to the Sacred Edict, and viewing your occupations as of supreme importance, have amplified and explained it, advising you to exert your strength in the pursuit of this radical employment. I, the chief of you all,

all, fed and clothed out of the revenue, desire that all in the empire may also be full and warm.

[*Six hundred and sixty-one words.*]

PARAPHRASE.

The meaning of His Imperial Majesty is to the following effect.

In the support of a people, the most essential articles may be reduced to two, food and clothing. Men in the world, bustle and drive about all their days, merely for the sake of bread to eat, and clothes to put on; but they very seldom think of the root and origin of these.

If you plant not the fields, whence will you obtain food?—if you rear not the silk-worm,* whence will you obtain clothing? As to the scholar, the husbandman, the mechanic, and the merchant, they have, it is true, each his proper work; yet after all, the sources of our food and clothing depend solely on those who plant the

* The original words *yang-tsan* rendered literally and properly "nourish, or rear the silk-worm," have here a very comprehensive sense—as will be seen in the sequel. They include the culture of cotton, hemp, &c. and the manufacture of all kinds of cloth.

fields and nourish the silk-worm. Should not agriculture then be viewed as of the very first importance?

There is, however, with respect to the fields of the empire, an invariable rule; that, were the farmers to cultivate the fields which it contains, each one planting for his own eating, none in the empire would suffer hunger; and on the contrary, that if there be one who will not cultivate, that one must suffer hunger. The same thing holds good with respect to the silk-worms and the mulberry-tree, that, were the housewives all to go and nourish and cultivate those which the empire contains, and all weave what they wear, none in the empire would suffer cold; and, on the contrary, that if there be one who does not act thus, she must feel the cold.

Fully convinced of this, the emperors of old time, viewing agriculture as of extreme importance, went annually in the spring, in person, to plough in the fields; and their empresses, to feed the silk-worm. Now consider, if these personages, the most honourable, rich, and noble, disdained not to engage in such labour, with the view of setting an example to excite the empire to activity; would it not be strange to suppose that you, the people, should not exert yourselves? Consider that food and clothing come from the earth; therefore you must plant in the spring,

spring, weed in summer, and gather in harvest. Thus, after toiling and sweating the greater half of the year, you will obtain your plateful of rice and your suit of clothes [*i. e.* the supports of life]. Influenced by these considerations, the diligent and prudent have their lands well manured, and their silk-worms well nourished; and their property, of consequence, increases more and more. Their corn is stored up in their larger and smaller barns; their cloth, laid up web upon web; they consume neither the whole of the former, nor use the whole of the latter. The negligent and improvident have neither sufficient to nourish their aged parents, nor to feed their own wives and children. These are certain principles.

In the southern and northern provinces, the lands differ as being high or low, wet or dry. Is your land high? sow it with millet and barley. Is it low? plant it with rice. Though the produce differs, yet the labour, employed in both cases, belongs to husbandry. With respect to the culture of the mulberry-tree, and the rearing of the silk-worm, the provinces of *Keang-nan*, *Chĕh-keang*, *Sze-Chuen*, and *Hoo-kwang*, alone contain soil adapted for these purposes. With the exception of these, the other provinces, such as *Pĕh-chĕh*, *Shan-tung*, *Ho-nan*, *Shen-see*,

and *Shan-see*, are without the silk-worm and the mulberry-tree. But hemp and cotton are planted in them, and of these a cloth is made, which, though not comparable, in quality, to silk, yet answers very well for clothing. Hence the word *mulberry-tree* is used to include all [that relates to the cultivation of fibrous plants, &c. and the manufacture of cloth].

It is wished that you exert your minds and strength in agricultural pursuits. Beware of sloth. Maintain to the end, that diligence which you manifest at the beginning. Do not, because you may happen for once to have a scanty crop, lightly and foolishly reject your fields and plantations. When we see those who buy and sell, forming commercial speculations, and gaining a little money, let us not suffer our eye to be heated [with envious desire], and hence throw aside our own good old trade, and set about commencing merchant; for we should consider that, of all the trades under heaven, that of those who draw their food out of the earth, is the surest and most permanent. For example, to engage in commerce, or to follow some mechanical labour, though both proper and sanctioned methods of obtaining a livelihood, yet they are not the radical employments. And besides, the merchant often loses prime cost, and

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the mechanic sometimes cannot obtain bread to eat. Agriculture alone is the fundamental employment.

Allowing that of the grain produced by the painful toils and labours of the year, I may not be able to spare, for the market, more than will amount to a few *tales*,* and that, after paying in the taxes and defraying the expences of my family, I may be able to lay by but little; yet that little, accumulating year after year, will amount to something valuable in the end. The money which I thus collect, by hard toil and the waste of my blood, I shall not prodigally throw away; therefore I shall enjoy a comfortable portion. My posterity also, reflecting on my numberless toils, will learn the value of money; and assuredly will neither destroy the family nor waste the patrimony. To pay due attention to the essential occupation is of the utmost consequence.

Perhaps, envying the condition of those idle wanderers, who put on the airs of persons in authority, and who, by cheating here and defrauding there, make shift to furnish themselves with good food and clothing, you will say—"Why should we labour and drudge in this manner?" But

* *Tale*; ten mace or about the value of three sicca rupees.

But ought you not to consider what will be the state of these men after their golden days are over. Their shoulders cannot carry — their hands cannot lift—of consequence there is no alternative for them but either to beg or to steal—they accordingly transgress the law, have to wear the *Kea*,* carry chains, and sit in jail. These are the sure results of their conduct. Tell me now, what good have these men gained? It is evident therefore, that persons should not on any account lay aside agriculture.

Many of the people plant, and many of them nourish the silk-worm; but you, soldiers, whose business lies in the camp, can neither go to cultivate the fields nor dress the plantations. Still it would sound harshly to tell you that you are not therefore to eat, or to wear clothes. You ought to consider whence your monthly pay, and

* *Kea*—it is an instrument of corporal punishment often used in China. It is made of two oblong pieces of wood, which, when joined, form a square. Each of the pieces is hollowed out a little at the place where they are to join; and this hollow encircles the neck of the criminal, round which the *kea* is placed. It is sometimes very heavy, and the criminal while wearing it can neither raise his hand to his mouth, nor see where to set his feet. He is obliged to carry this pillory on his neck for many days, and sometimes months; and appear in public places with it. This instrument has been called by Europeans, "*the Canque.*"

and the allowances of food which you receive, term after term, are derived. Lay aside husbandry and the revenues arising therefrom, and what will there be to constitute your pay? Reject the silk-worm and the weaving-loom, and whence will your clothing come? When you attentively weigh all these considerations, do you not think that you ought to exert yourselves to the utmost to protect the people who engage in these pursuits?

With respect to you, civil and military officers of the country, you should all give encouragement to agriculture. Let the public service wait till the labours of husbandry be first completed, then employ the people therein; but do not impede their labours. Those of them who are indolent, reprove and correct; those who are diligent, reward. Set every body to cultivate the land; suffer not a single spot of ground to remain uncultivated. Leave not a single idler existing. Make the men plough, and the women weave, that all may enjoy the means of subsistence. Even the little spots of ground on the hills, and in the marshes, may be turned to some advantage, for feeding poultry, dogs, and swine. Those who have such kind of ground, should manure it well for the food and propagation of these domestic animals. Were

people

people to act thus, their prosperity would increase day by day.

Diligence is indeed your duty; but there must be the word Economy also. Wherefore is it requisite? Because it cannot be expected that prosperous times will always continue to recur. Once in ten thousand seasons [*i. e.* now and then] you have a bad harvest; and if, when your circumstances are prosperous, you do not store up some grain; but lavishly use and lavishly waste, when a year of famine surprises you, how will you be able to pass it over?

Again, and what is still worse, there are persons who set a high value upon jewels of gold, precious stones, and pearls, while they set lightly by the common supports of life.—Their attention is solely devoted to fine clothing, elegantly embroidered with needle-work of various colours; hair pins of gold, and girdles adorned with silver; while plain and simple dress is not deemed worth a *Cash*.* These things are often the primary causes of the ruin of many families.

From of old, when the living world enjoyed peace, aged persons wore silk, and ate flesh; and,

* Cash—$\frac{1}{7\frac{1}{2}}$ of a Spanish dollar.

and, with respect to the young, [though they were not allowed the use of these] they neither suffered hunger nor cold. The whole, as a body, rested in the delightful pursuit of the essential employment; and from thence, politeness, justice, and reformation, took their rise. These [virtues] had no other cause but that of laying due stress on the two words, Husbandry and the Mulberry tree.

Our sacred ancestor, the benevolent Emperor, constantly studying how to manifest his tender regard for the people, published a volume of prints, delineating the operations of husbandry and weaving. The labours and pleasures, both of those that plant the fields and of those who weave cloth, are most minutely represented. This was because our sacred ancestor, the benevolent Emperor, viewed agriculture as the important source from which the people derive their wealth. This [condescension] ought to be viewed as the very perfection of imperial grace and virtue, to which nothing can be added. His present imperial majesty, concurring with the Sacred Edict, and holding the labours of the people in due estimation, has amplified and explained its instructions; with the sole design of encouraging you to exert all your energies in agriculture, that you may from thence acquire an abundance.

Moreover,

Moreover, the clothes which his Imperial Majesty wears, and the food which he eats, are all procured by the taxes which you pay in money and in kind. This doctrine shows how he and the empire may unitedly enjoy the comfort of being full and warm.

MAXIM FIFTH.

HOLD ECONOMY IN ESTIMATION, IN ORDER TO PREVENT THE LAVISH WASTE OF MONEY.

AMPLIFICATION.

LIVING men cannot be a day without spending, and of course, not a day without money. But in order to provide for incidental circumstances, some money must be laid by; therefore esteem economy.

Money resembles water; economy, the moles by which water is confined; if the water flow on without obstructions it will soon be exhausted and the channels dried up. If riches be used without economy, and spent without rule, they will soon fail. Our sacred father, the benevolent Emperor, himself went before the empire in the practice of economy; kindly nourished, multiplied, and filled with abundance, all within the four seas; and also carefully

fully admonished the people to be sparing in the use of riches. For, from of old, when the manners of the people have been good, diligence and economy have ever been held in honour. Indeed to be diligent without economy, the labour of ten persons united will not suffice for the expense of one. What is collected and laid up through a whole year, will not suffice for the demands of one day. The injury [of prodigality] is greater [than that of sloth]. The pay of the soldiery is fixed; but they know not to economize. Their clothes, they wish to have them fine; their food, they seek to have it savoury. In one month they spend the pay of several months.

At last they borrow in order to indulge their wishes. The child and mother soon become of equal size. Day after day their debts become deeper and heavier. Hunger and cold are the inevitable consequences. In years of plenty the husbandmen might fill their granaries and lay by; but they must have feasts, make presents, and strive to exceed in useless expense; in consequence of which they come to want. If in seasons of abundance they be in want; in years of famine, their wretchedness must be extreme. This is absolutely certain.

With respect to these two classes of persons, the nation has not diminished the pay of the one for

for a single day, nor have the heavens and earth withheld from the other their wonted favours; yet notwithstanding they weep for hunger and cry out through cold; are wretched, and without comforters. To all these woes the want of economy leads. Again, there are some children and grand-children, who not knowing the difficulty of gaining money, indulge themselves in the prodigal waste of that which their ancestors, by laborious toil and rigorous economy daily and monthly scraped together, in order to provide a competence. They strive to cut a figure in the neighbourhood. If ever so little out of the fashion they feel quite ashamed; and in the twinkling of an eye, the patrimony is gone, and nothing left for their support. Then, if they would act as the posterity of poor men, they cannot: and so becoming devoid of shame, there is no excess to which they do not proceed. The weak famish to death in the ditches; the robust, break the law and are punished. The injury of prodigality leads to this. The *Yech* says—" He that will not economize, shall have to agonize." This expresses, that not to be economical in the commencement, will give cause for bitter repentance in the close. You, soldiers and people, ought to obey, meditate on and not forget, this sacred admonition. Soldiers, re-

member that your monthly allowances are fixed; rather than come to want, and to have to beg for some extra allowance, it will be much better to lay by a little in time by which you may make the ends of things to meet. Ye people, recollect that years of plenty do not always occur. Rather than be intent merely on the present morning and evening, and fall into the sorrows of poverty afterwards, it will be much better to store up something in order to provide against seasons of rain or drought. Economy is an excellent virtue. Rather be laughed at as a rustic, valuing the due medium of ceremony, than by haughty extravagance, go to destruction. In clothing, let there be no superfluous ornament. In food and drink, let there be moderation. In the ceremonies of manhood, marriage, mourning, and sacrificing to the dead, keep within your proper sphere. In domestic utensils, let there be plainness and simplicity. Even in the anniversary sacrifices and feasts, let there be an accordance with propriety and the customs—all verging rather towards economy. Thus the productive energies of heaven and earth, the seasonable favours of his majesty—the fruit of the former toils of your ancestors—and the stream of bliss that should flow to posterity, will all be sparingly used and prevented from abuse. The rich wil

not

not sink into penury, and the poor will advance to affluence. Accordingly, when you dwell at ease, prosper in wealth, with full mouth and well replenished stomach, our highest wishes for the abundance and concord of our people will be fully accomplished. The *Heas-king* says, "Be careful of the body, and moderate in using; in order to nourish your parents." This is the people's filial piety. Soldiers and people! *act obediently.*

[*This contains six hundred and eighty-four words.*]

PARAPHRASE.

The meaning of his Imperial Majesty is to this effect. Men living in the world should have a fixed rule for the expenses of their food, clothing, and intercourse with their friends. As then there should be a rule in using; so there must daily be money to use. But as to the rule in using, it is to be observed, that besides daily expenses which may be determined, there are also incidental expenses which cannot previously be brought under one's view; for example, several garments annually, and the morning and evening meals of rice and tea; these things are fixed by custom, and the expense can be reckoned, while forming your plan.

But with respect to the birth of sons, the bringing up of daughters, the marriage of your sons and daughters, sickness, mourning for the dead, these things cannot be brought beforehand under your view, and therefore the expense cannot be fixed. If you do not take care of your money, and daily lay by a little, then, on meeting with these unexpected affairs, what will you have to use? The proverb speaks well to the purpose. "In the day that you have, think of the day when you may not have. Wait not till the time when you are destitute, and then reflect on the time when you had." These words teach men that in the time when they have money they ought to consider the day when they may not have it, and not wait till they are destitute, and then have to reflect on former days when they were amply supplied—saying, "Had I known before hand the bitterness of this day, you might have done as you pleased, but I would have laid by a little money;" at this juncture repentance is too late. These two sentiments are remarkably well expressed. There are also two extremely bad sentiments, which are constantly in the mouths of men of the present age, *viz.* "To-day we have wine, to-day let us get drunk; To-morrow's grief, let to-morrow support." Persons who love to eat but are backward to labour,

labour, on hearing these two sentences indulge more eagerly their propensities and extravagant prodigality. The ways in which this extravagant waste may be made, are very many. It is needless to specify gambling and debaucheries; [for every one knows that these are wrong] but even in daily food and clothing there may be an unceasing and boundless waste.

Among the ancients, from the age of fifty and upwards, men wore silks; from seventy and upwards they ate animal food; from which it is evident that it was not common in those days for persons in their younger years, either to wear silk, or to eat animal food. The Emperors of ancient times, would not, without a special cause, kill a bullock; their superior officers would not, without a special cause, kill a sheep; their inferior officers would not, without a special cause, kill a pig or a dog.* Hence it may be inferred that the common people in passing through life, had only common tea and coarse rice. There is still another reason for economy. It is this; the proportions of the happiness of human life have fixed limits;

* In China this domestic animal (the dog) is eaten by the common people at the present day, especially in years of scarcity, which from various causes frequently occur.

if you therefore indulge yourselves in the rise of too large a proportion at one time, you yourself diminish the happiness [that belonged to some other period of life]: and when old age comes, you will certainly feel the pressure of want. On these accounts you are exhorted to economy. But why must we be economical? Because money is like water, and economy is like the confining of water in a reservoir. If the water be not preserved within the dykes, it will forthwith flow away, and in an instant the reservoir will be completely dry. Money if not used with laudible parsimony will also go, and in a very short time be entirely expended. When the time arrives that there is nothing to use, it is too late to repent.

Our sacred ancestor, the benevolent Emperor, though himself the son of heaven, and rich and noble in the highest degree, yet in all his own affairs practised economy in order to set an example to the empire. During the period of sixty-one years that he sat on the throne, he left nothing undone that could tend to display his affectionate regard in the nourishment of his people; and although he had already filled the empire with riches and abundance, yet he further added this maxim of the Sacred Edict, to induce you to be sparing in the use of money. But wherefore did he act thus? It

was

was from a full conviction that, when the morals of a people are good, the reasons may be comprehended in two words, viz. *diligence* and *economy*. If you be not diligent, you will not gain; yet though you do not gain, you yourself alone will feel the effects of it; you cannot drag down others: the injury in this case is comparatively trifling. If you be not economical, but indulge your wishes by extravagant waste, then the money which ten persons could gain would not suffice for your use alone; yea, even all the money that you could scrape together in a whole year would not defray your expenses for a single day: this injury is really serious. Consider for a moment; the pay of the military is fixed, but, not knowing to be frugal, they must have fine clothes, and savoury fare; and thus, in one month, the pay of several months is all spent. At length they go all around borrowing money, and will even give seven and eight per cent interest.* Intent only on the enjoyment of the present moment, they regard not the interest accumulating on their borrowed money; and shortly the lamb becomes as large as its

 dam

* According to the *Leuh-lee* the interest on money borrowed, and on pawned goods, may not exceed three per cent. per month (a great deal too) but much more is sometimes given.

dam [*i. e.* the interest is equal to the capital]. Day after day it increases, and when the time of receiving their pay comes, it is insufficient to clear off their debts. How then can they lay by a rate or half a rate to buy food and clothes? With respect to the people, meeting with good harvest, when the grain is plentiful they might store up their grain till it could hardly be eaten for age. But because they love to feast, drink wine, rejoice together, exchange boxes of presents, strive who shall exceed in generosity; and, without regard to reason or rule, throw away their money, they inevitably go to emptiness and misery together. Now consider, that if in a year of plenty they be in want, how much more wretched will they be in a year of famine. Such a description of soldiers [as we have given above] how should it be supposed that his Majesty could keep back a single *fun* or *lee* * of their pay? Still they are in misery.

Such a kind of people [as we have described] how could it be supposed that fate has decreed that they shall not have food or clothing? Yet they also are in misery—all is in consequence of a want of economy.

There

* A *fun* is 1-72 of a dollar—a *lee* is the 1-720 part of a dollar or 1-10 of a *fun*.

There is another class of persons—their forefathers bitterly toiled, and would scarcely allow themselves enough to eat or to use, they pared the iron from off the needle's point,* in order to lay by money to establish their families and consolidate a little patrimony. Their children and grandchildren, not knowing good from evil, indulge their own prodigal propensities. Observing this person wearing silk, they put on satin. Observing that person riding on horseback, they must sit in a sedan chair. They only desire to make a dashing appearance, and are found every where puffing and boasting. If they be in the smallest possible degree behind others, they cannot repress their breath [*i. e.* they consider it as an insufferable thing]. Moving and at rest they say that they fear people will laugh at them. They care only to strive to surpass others. To-day they fear people's laughter, then wish to look a little more respectable. To-morrow they fear people's laughter, and must try to have a still more respectable appearance. Thus they soon make an end of the money handed down by their forefathers. Do not tell them that they should not sell their [ancestors'] landed property; for they will sell it and exhaust the price

* An expression denoting the utmost degree of parsimony.

price also—then what will they have to use? But their lips have been accustomed to taste* and their hands to waste, their bodies can neither carry a heavy burden nor a light one. [When things have gone thus far] it is vain to tell them not to descend into the paths of disgrace. If they wish to assume the habit of the children of poor men, it is to no purpose, for that they cannot do.

When matters have come to this pass, I beg to know whether they will, or will not, fear people's laughter? Or whether they will then be able to cut a dash? From this they will proceed to the most shameful practices. The feeble will go to beg their bread; and if they be not successful in begging, will die in the streets. Instances of this kind are often to be met with. The robust will become thieves, and if seized they will be beaten and punished with extreme rigour. Then the longs and shorts both of themselves and of their ancestors, will become the table talk. Bystanders will say that the whole fraternity are unworthy to be termed men. What but the want of economy has brought them to this pitch of wretchedness! One of the ancient books says, If men

*A phrase denoting the power of habit upon men while in a state of affluent indolence.

men be not frugal, they will most certainly have to repent of it in the end. The whole multitude of you people should remember these words, render obedience to the Sacred Edict, and daily meditate on it. You soldiers should remember that your monthly allowances are limited. Rather than wait till I had not sufficient to eat, and then have to go and beg and beseech of my officers to grant me a little above my proper pay; would it not be better for me to be sparing, and always leave a little over, that I might, by my own allowance alone, make the ends of things to meet?

The people should remember, that years of abundance and of scarcity cannot be previously ascertained. Rather than be merely intent on the comfort of the present moment, and fall into poverty and misery afterwards, would it not be much better to be a little sparing, and leave something for the time to come, to provide against a year of famine? Therefore economy is important in the highest degree.

However, with respect to your economy, where it should be exercised, let it appear; but keep the middle path. You are not called to a mere niggardly parsimoniousness, but to know that money should be regarded and not lavishly wasted in any pursuit. Then all will be right. I would rather that persons should call

call me a rustic villager, void of manly qualities, than indulge myself in extravagance till my family should be involved in ruin and wretchedness.

In dress, let there be no excess in ornament; in what regards the table, let there be a determined bound of moderation. In matters of joy, or of sorrow, let all be carried on according to the ordinary custom of persons in your situation, and do not seek to surpass in external decorations. For example, in taking a wife for my son, or giving my daughter in marriage, although I ought to do these for my children; yet I should first consider my own ability and then do what I can. What necessity is there to covet a mere false show; to make more ceremony than others in the same situation; to have tassels of silk [hung up], painted canopies carried through the streets; gems and pearls, embroidered garments, sedan chairs, umbrellas, instruments of music, killing pigs, and butchering sheep, till I be over head and ears in debt? It may be said that all this was done from love to one's own boys and girls; but you do not consider that if a man's own debts cannot be paid off, this only involves his children in misery. Is that to benefit them? As to the death of father and mother, and the proper management for their funeral obsequies,

this

this is the greatest work of human life. Duty requires us to go to the very utmost of our ability in preparing a coffin, and grave clothes, in order that the mortal remains of our parents may go down to the dust and enjoy repose. This is indeed filial piety. Why do you not seek to perform these important things, but on the contrary, go and beg the priests of *Fuh* and *Toau* to recite the *king* and pray for the dead? Wherefore invite guests, prepare feasts, act plays, with drums and instruments of music, making a noise that reaches to the very heavens? And farther, some have representations made of the actions of old time, jugling, jumping, dancing, and sham-fighting; just as if the death of parents were a most lucky event. There is a very worthless saying; if a father or mother die at the age of seventy or eighty, every body says, "It is a very happy thing indeed, when persons of so great age are taken away." This language proceeds from a conscience entirely wasted, void of feeling, bent on external show, and the wasting of money like the rolling of an inundation. In all this there is loss and no gain. Such practices, you people should exert yourselves to reform, and each one attend to the duty proper for him [on such occasions]. Even in your dwelling houses and furniture, let all be simple

simple and plain. To invite relatives and friends on the return of the particular times and terms,* is a general practice, but follow the custom of the place, and conform to the usual way, and that will be quite enough. Do not strive to surpass others. To sum up the whole, every thing depends on economy.

This then is to be sparing of the numerous things produced by the energies of the heavens and the earth; sparing of his Majesty's numerous favours; sparing of [the property acquired by] the numerous toils of your ancestors; and sparing of the comforts which your posterity in after ages should enjoy. From hence, those who have money will certainly not come to poverty; the poor will gradually attain to riches, and thus dwelling at ease and rejoicing in abundance, the empire will unitedly enjoy peace and prosperity.

Thus will the abundant wishes of his Imperial Majesty be fully realized. An ancient book says, "Let us diligently preserve our own person and be laudably frugal of our expenses,

* Such as the beginning of the year; the worshipping at the tombs of their ancestors; money terms; offerings of food, clothes, money, &c. for the supply of the souls in purgatory; feast of the moon; worshipping the god of the kitchen; these are times and terms observed by the Chinese.

expenses, in order that we may have abundance to nourish our parents." This is the filial duty of the people. Would you, soldiers and people, indeed discharge filial piety to your parents, then how can you do it without economy?

MAXIM SIXTH.

MAGNIFY ACADEMICAL LEARNING, IN ORDER TO DIRECT THE SCHOLAR'S PROGRESS.

AMPLIFICATION.

Of old, families had their schools; villages, their academies; districts, their colleges; and the nation, her university. Of consequence, no one was left uninstructed. Places were appointed to which the scholars repaired, and a literary Mandarin set over them as a general superintendent. By these means, human talent was perfected, and manners improved. The intelligent, the simple, the bold, and the timid, were reduced to one rule. Our sacred father, the benevolent Emperor, attained to venerable old age; elevated the people; purposely magnified the schools; and left nothing that regarded the scholar's encouragement and the mode of instruction, unprepared.

The

The scholar is the head of the four classes of the people. The respect that others shew to him, should teach him to respect himself, and not degrade his character. When the scholar's practice is correct, the neighbourhood will consider him as a model of manners. Let him, therefore, make filial and fraternal duties the beginning, and talent the end; place enlarged knowledge first, and literary ornaments last. Let the books he reads be all orthodox; and the companions he chooses, all men of approved character. Let him adhere rigorously to propriety, and watchfully preserve a sense of shame, lest he ruin himself, and disgrace the walls of his college, and lest that, after having become famous, the shadows of conscious guilt and shame should haunt him under the bed cover. He who can act thus is a scholar.

But there are some who keenly contend for fame and gain; act contrary to their instructions; learn strange doctrines and crooked sciences, not knowing the exalted doctrine. Giving wild liberty to their words, they talk bigly, but effect nothing. Ask for the name, and they have it; search for the reality, and they are void of it.

Formerly, when *Hoo Yuen* was a Teacher of doctrines, the pupils were all perfected.

When *Wan-ung* governed *Cho-chung*, the youth by following him were greatly renovated. Therefore, we have ordered the Board of Mandarins to supply the office of literary Mandarin, by a person taken from among the *Keu-jin*, and *Seu-tsaes* of long standing, as a means of exalting virtue, cherishing talent, renovating the people, and perfecting manners.

The honour of the schools, it is true, depends, in a good degree, on the authorized teacher's maintaining uniformity and discipline; but it does still more depend on the scholar's regard to his own person and name. When the scholar's character is correct, then his literary compositions will not be mere bombast, or his actions a mere ostentatious show. He who can, while at home, support the dignity of the learned, will, when called to office, be a meritorious minister. How important are such consequences!

With respect to you, soldiers and people, it is to be feared that you are not aware of the importance of education; and suppose that it is of no consequence to you. But though not trained up in the schools, your nature is adapted to the common relations. *Mung-tsze* said, "Carefully attend to the instructions of the schools—repeatedly inculcate filial and fraternal duties." He also said, "When the com-

mon relations are fully understood by superiors, affection and kindness will be displayed among inferiors." Then it is evident that the schools were not intended for the learned only, but for the instruction of the people also.

In the seminaries there are both civil and military candidates. Though government and tactics, which form the objects of their pursuit, be different, yet, to act filially at home a nd affectionately abroad, are things in which they ought all to unite. The exertions of the scholar and the husbandman are not very different. If the husbandman can exert his strength in the field and duly attend to his duty, then he is a scholar. Nor is it otherwise with the soldiers than with the people. When the soldiers all know to venerate their superiors and love their relatives, then they also are scholars. Do you not see, then, soldiers and people, that you ought to view the schools as important? That you ought to imitate learned persons of approved character? Who among you has not the common relations of prince and subject, parent and child? What one is without the radical dispositions of benevolence, justice, propriety, and wisdom?—say not then that education was intended only for the class of the learned. Mutually counsel to that which is good; and mutually caution against that

which is evil. Keep your eye on the cultivation of proper manners; exert yourselves in the practice of that which is meritorious. Then the most stupid of the people will consider propriety and righteousness as their implements of husbandry; and the blustering soldier, view the *She* and *Shoo* as his coat of mail! The lovely uniformity of ancient principles and customs will re-appear!

[*Contains six hundred and thirty-four words.*]

PARAPHRASE.

His Imperial Majesty's meaning may be expressed thus. All men wish to have good food to eat, and good clothes to wear. To the ends of the world, there is not an individual who wishes not to have his body in a good state. If the body be important, how much more so is the mind! Why then do men regard the welfare of the body only, while they care not for the prosperity of the mind? Observe those who possess a little ingenuity; they pervert it to impose on the simple; and, those who possess a little strength and boldness, they abuse them to threaten and insult the timid. The want of the guidance of education is the sole reason of all this. You consider not that man, though dressed in fine robes, if without instruction,

instruction, and internally a mere heterogeneous mass, is just like a horse, or a mule, which, though standing idle with a handsome saddle on its back, is after all a mere brute. Though he eat* good rice and tea, yet, if his heart be set with spikes, he is like a cat or dog; people pity them and give them good things to eat, and still they are but irrational brutes. It was on this account that the sacred ones, in ruling the world, always established the means of knowledge, as well as the means of subsistence. From of old, families, villages, districts, and provinces had their respective schools; and every person had the means of instruction within his reach. As there were certain fixed schools; so there were also tutors to instruct and guide the pupils; and hence a large number of illustrious characters was produced, and morals were greatly improved. The artful became honest; the ignorant, intelligent; the daring, mild; and the cowardly, spirited. Under the power of this renovating instruction, the various classes of people in the empire were reduced to the law of uniformity. From these things it may be infer-

* "Eat," to eat tea, would sound rather strangely in English. The Chinese frequently use the same word both for eating and drinking; they eat water, tea, and medicines.

red that education cannot on any account be dispensed with: compared with food and clothing, it is vastly more important. Our sacred father, the benevolent Emperor, during his long reign, greatly honoured and encouraged education: all that related to the support of the scholars and the mode of teaching, he duly prepared. The reason for which was, that he considered the scholar as the head of the four classes of the people. Did he treat them with this degree of honour, and shall they lightly view and degrade themselves? Were men of letters all of upright character, their neighbours in the towns and villages would love, respect, and imitate them. Would not manners then be reformed?

In former times it was well said, "The *Tseang* and *Seang* * originally spring up without seed; therefore let men push forward with vigour." Would you all learn well yourselves and teach your youth, there is not a family of you that might not have either a *Keu-jin* or a *Tsin-sze*.

But why is the scholar considered as the head

* "*Tseang;*" *i. e.* the first military officer in the empire. "*Seang,*" the first civil officer. They "*spring up without seed,*" that is they are not hereditary, and are therefore open to all who can vigorously apply themselves to attain the prerequisite qualifications.

head of the four classes? Because he reads the books of the sacred and virtuous sages; understands true doctrine; is of upright heart; speaks and acts so as to excite the people to imitation: these are what entitle the scholar to this pre-eminence. But, in forming the scholar, a character of all others the most eminent and honourable, filial piety and agreement with brothers, must be laid at the foundation. Some there are who understand how to talk; possess a little genius and talent; but who begin at the wrong end: they must not be depended on. You must seek to attain largeness of mind and extensive knowledge: they who possess these qualities are the pillars which can support the character of the age. Suppose that a man could compose elegantly, could write a pretty hand, understand drawing, could play at chess, and were skilled in all these to astonishment; yet they are all of little importance: they are effected by a little dexterity—what is there wonderful in them to support arrogant pretensions!

There are some very worthless characters who, having read the half of some unimportant book, and composed a few verses of some immoral song, view themselves as the prodigies of the age, having no equals within the four

seas!* They connect themselves with some light and trifling book-readers, chat about heaven, and talk about earth. Observe these men: their [glory] will not be of long continuance. You [scholars] should read the orthodox book: licentious ballads, and novels, you should never look at. Form intimacies with persons of good character: have no intercourse with the vain and arrogant. In every place adhere to propriety; and in every affair maintain a sense of shame. Only fear lest you ruin your person, and disgrace the fraternity.† Though you may have already advanced to the summit of fame; still you ought, at the fourth watch of the night, to lay your hand on your breast, seriously asking yourself—" have I cause of shame or not?" To act thus perfects the scholar. But if, on the contrary, there be any who call together parties of persons of their own stamp, to unite in nocturnal debaucheries, gambling, and drinking; who assume authority to decide in the villages like magistrates; who go out and come into the public offices till they attain complete ascendency over the Mandarins; who wish to be the mediums through which the taxes

* "*Four seas,*" a term used to denote the boundaries of China.

† *i. e.* the fraternity of the learned, the followers of Confucius.

taxes are paid in; who connect themselves with the servants about the public offices, and contrive to move persons to lawsuits; who take up causes and pass bribes;* who, if pleased with this Mandarin, make odes in praise of his virtuous government, and, if displeased with that, invent and spread a number of falsehoods in order to calumniate him; who engage in every rash contest; who covet the merit and gain of others; who violate the principles of sound doctrine, and proceed to every excess of crime; who also probably honour corrupt and deviating religions, not knowing the exalted doctrines; or who talk of that which is high, and discourse of that which is broad, things in which there is not the shadow of reality;—if there are any persons of such description of character, though they may be nominally *Seu-tsaes,* yet they are really the most worthless class of men in the world—they cast only disgrace on the sect; how can they support the dignity of the learned?

Under the dynasty *Sung* there was a man named *Hoo-yuen,* eminent for wisdom and learning. He was Mandarin of letters in *Hoo-chow.* All his pupils attained to eminence in knowledge,

* That is, bribes to the Mandarins—these are at this day notoriously common in China.

knowledge, and to prudent caution in acting. In the dynasty *Hun*, there was also a learned man whose name was *Wan-ung*; during the time that he governed *Sze-chuan*, he effected a complete reformation throughout that province.

On these accounts, the office of literary Mandarin, which was formerly filled by persons who purchased it, his Imperial Majesty now confers only on those who have attained the rank of *Keu-jin*, or on *Seu-tsaes*, of long standing. His design in this was to exalt virtuous talent, renovate the people, and improve manners.

But though the business and reputation of the schools, depend, in a great degree, on the Mandarin of letters; yet it is still required of the scholars themselves, that they maintain a due regard to their own person and character —then all will be well. If the scholar's character be correct, then every sentence of his compositions will be real—not one word of empty sound. His actions will also be genuine; and not mere ostentatious show. In the country, he will support the reputation of the learned; and when called to the palace, will act the part of a meritorious minister: how important the results of the learned man! These words are addressed for the instruction of you scholars.

As to you, soldiers and people, not know-

ing

ing that education is thus important, you may be apt to say — "All that is very good, but it belongs to the *Seu-tsaes*: what does it signify to us?" You ought to consider though your business is different from that of the *Seu-tsae*, yet there is not one among you, who has not the duties of relative life to perform. The holy ones of antiquity, and the sages of the second order, had an excellent saying, that in renovating a people, the utmost caution and prudence should be employed: the duties of filial piety, and the sentiments of harmony, should be frequently insisted on and beat into them; then success will follow. They also said that when the duties of the relations of life are fully explained by superiors, kindness and mutual affection will subsist among the people. From these things you may see that the education of the schools was not intended only for the direction of the few learned, but also for the guidance of the people.

Concerning the interior of the schools, there are in them candidates both for civil and military offices. Though in the one class, there are reading and exercises in the belles lettres; and, in the other, handling the bow and shooting with the arrow; *—though each class has its

* From this it appears, that in the public institutions

its own proper work, yet obedience to parents and honour to elder brothers are equally binding on them all.

If the husbandman well know what is proper for him, and always apply himself with diligence to his duty, he is a scholar [in his own line]. If the soldier know to respect his officers and love his relations, he is also a scholar. Is it not from hence evident that education should be had in honour by you all; and that you should all imitate learned men of good conduct and of superior virtue?

Who is there among you that is without the common relations that subsist between prince and people, parent and child? What one of you is void of the celestial dispositions of benevolence, justice, propriety, and wisdom? Where is the person that ought not to put a high value on education? Therefore let each mutually assist the other. Is there any good work? exhort each other to perform it. Is there any evil work? try to put a stop to it—caution each other against it. Let one and all imitate the conduct of good men,—then the brutishly

of the Chinese for education, there are two general departments; *viz.* that of the *Academy*, where literature, law, government, &c. are the chief objects attended to; and that of the *Gymnasium* where such athletic exercises are taught as tend to harden the body, sharpen courage, and prepare the youth for war.

brutishly stupid among the people, will be taught to esteem propriety and rectitude as of equal importance with their implements of husbandry; and even the rude and blustering soldier, to consider the books of the *She-king* and *Shoo-king* as his coat of mail and cap of steel! Throughout the whole empire there will be an entire uniformity of principle and manners; and the golden ages of antiquity will re-appear, unfolding their renovated form before the eyes of the present age!

MAXIM SEVENTH.

DEGRADE STRANGE RELIGIONS, IN ORDER TO EXALT THE ORTHODOX DOCTRINE.

AMPLIFICATION.

We, in order to improve manners, must first rectify the human heart—desiring to rectify the human heart, we must first have sound principles.

When man, obtaining the medium of nature, is brought into being, he has only the common relations, the radical virtues, and his daily bread, to mind. To these, both the wise and simple, should alike attend. To seek for that which is hidden, and practice that which is marvellous, are things not admitted of by the sages. The *Yeh* says—" Would you form the meritorious sage, you must cherish right principles in the boy from his earliest days." The *Shoo* says, " Without deviation, and without obliquity,"

obliquity,"—this is the road to royal honour. Sage-like merit and royal dignity both originate in sound principles.

With respect to books which were not written by the sages, and unsanctioned records, which alarm the age, and astonish the vulgar; which promote irregularities, and eat the people as a canker,—these all contain strange dogmas which should be rooted out.

Among you, soldiers and people, are many good and well-meaning persons; but there are some also who are blindly led into these devious paths, and exposed to punishment. We greatly pity such.

From of old three sects have been delivered down. Beside the sect of the learned, there are those of *Taou* and *Fŭh*. *Choo-tsze* says, "The sect of *Fŭh* regard not heaven, earth, or the four quarters, but attend only to the heart; the sect of Laou* exclusively to the preservation of the animal spirits." This definition of *Choo-tsze* is correct and impartial, and shows what *Fŭh* and *Taou* originally aimed at.

Afterwards, however, there arose a class of wanderers, who, void of any source of dependence, stole the names of these sects, but corrupted

* *Laou* is the name of the founder of the sect of *Taou*.

rupted their principles. The sum of what they do is to to feign calamity and felicity, misery and happiness, in order to make merchandize of their ghostly and unexamined tales. At first they swindle people out of their money, in order to feed themselves. By degrees they proceed to collect assemblies to burn incense, in which males and females promiscuously mingle. The labours of the husbandman are inspected, and all talk of wonders.

And what is still worse, lascivious and villanous persons creep in secretly among them; form brotherhoods; bind themselves to each other by oath; meet in the night, and disperse at the dawn; violate the laws, corrupt the age, and impose on the people;—and behold! one morning the whole business comes to light. They are seized according to law—their innocent neighbours injured — their own families involved—and the chief of their cabal punished with extreme rigour. What they vainly thought would prove the source of their felicity becomes the spring of their misery. So it was with the *Pah-leen* and *Wan-heang* sects, which may serve as a beacon to all others.

The sect of the Western Ocean which honours *Teen-choo*, ranks also among those that are corrupt; but because these men [*i. e.* the Romish missionaries] understand the mathematics,

tics, therefore government employs them: of this you ought to be aware. To walk in these by-roads and deceive the people is what the law will not excuse. The impositions of conjurors have also a determined punishment. The intention of government in enacting these laws was none other than to prohibit the people from doing evil, and encourage them to do good; to induce them to degrade the corrupt, and honour the pure; to retire from danger, and advance to repose.

Should you, soldiers and people, intrusted with bodies descended from your parents, living in days of undisturbed prosperity, having food and raiment, and without cause of sorrow either above or below you;—should you still blind your nature, follow those lawless banditti, and have to suffer punishment for transgressing the law, would it not be indicative of the very extreme of stupidity?

By his benevolence, our sacred father, the benevolent Emperor, refined the people; by his rectitude, he polished them; by his most exalted talents, he set forth in order the common relations and radical virtues. His sublime and luminous instructions form the plan by which to rectify the hearts of the men of the age. A plan the most profound and excellent!

Soldiers and people! act conformably to his sacred injunctions; and stop the progress of these strange sects as you would that of torrents, flames, robbers, and thieves. Indeed the injury of torrents, flames, robbers, and thieves, terminates on the body; but that of false religions extends to the human heart. Man's heart is originally upright and without corruption; and, were there firm resolution, men would not be seduced. A character, square and upright, would appear. All that is corrupt would not be able to overcome that which is pure. In the family there would be concord; and, on meeting with difficulties, they would be converted into felicities.

He who dutifully serves his father, and faithfully performs the commands of his prince, completes the whole duty of man; and collects celestial favour. He who seeks not a happiness beyond his own sphere, and rises not up to do evil, but attends diligently to the duties proper for him, will receive prosperity from the gods.

Attend to your agriculture, and to your tactics. Be satisfied in the pursuit of the cloth and the grain, which are the common necessaries. Obey this true, equitable, and undeviating doctrine. Then false religions will not

wait

wait to be driven away: they will retire of their own accord.

[*Six hundred and forty words.*]

PARAPHRASE.

The meaning of his Imperial Majesty is as follows. Corruption of manners in the empire, is a thing greatly to be dreaded. But if the hearts of men be bad how can their manners be good? As to this heart of man, it is at first [*i. e.* at the time of man's birth] upright in the highest degree; but, in consequence of false and deviating religions, the generality of men become bad. From this it follows that, in seeking to reform the heart of man, it is necessary to take under consideration the things which are proper for his practice; and to explain the orthodox doctrine: then the heart may be reformed. Now consider that man, placed in the midst of the myriads of things, with his head towards heaven, and his feet standing on earth, has received a certain portion of right reason;—but has he any wonderful thing beside?—merely the relations that subsist between prince and minister, parent and child, husband and wife, brother and sister, friend and neighbour. These five common relations, no man, whether intelligent or simple,

can dispense with for a single day. Should you lay aside this doctrine of the human relations, and seek after some intricate and mysterious dogmas, and the performance of marvellous things; you will prove yourselves to be a class of very bad men. It is said in an old book that man, from his infancy, should be led towards the right way: thus a foundation will be laid for his becoming a sage. In another book it is said, "plain, straight, and undeviating;" this is the highway which his Majesty marks out to men. From the words of these two books, it is plain that the design was to require the men of the world to walk uprightly, to learn sound principles, and not to suffer themselves to be led astray and injured by corrupt sects.

But what are the corrupt sects? In the empire there are only the *Woo-king* * and the *Sze-shoo*,† handed down from the sacred sages. These all contain the orthodox doctrine: every one

* *Woo-king, i. e.* The five classics—a large work treating of the ancient history of the Chinese; war, government, propriety of conduct, customs, astrology, poetry, &c. including the commentary. The work contains 104 octavo vols.

† *Sze-shoo, i. e.* The four books. They contain the doctrines of Confucius, and of some of his disciples; and are the standard books in Chinese schools.

one should diligently read them. But those books which depart from the common relations; which, having borrowed the name of some authorized canon, treat of doctrines that are obscure and contradictory; which deceive the simple people, by talking of hundreds and thousands of miracles and wonders, calling on men to respect, believe, and practise [what they prescribe]; these are the steel dagger that stabs men—the poisonous draught that stupifies them. These contain the principles of false religions; they should be rejected and completely rooted out. Though indeed there are among you, soldiers and people, many honest and well-meaning people, who abide by their duty, and do not believe or submit to these sects; yet there are others who, having suffered them to blind the conscience, walk in their devious paths till they transgress the law and have to suffer punishment. His Imperial Majesty really pities such of you; and requires you all to awake: will you not most attentively listen?

From of old to the present time *three sects* have been delivered down. Beside the sect of the learned, there is that of the *Ho-shang*,* [or *Fŭh*] and that of the *Taou-sze* [or *Taou*].

* *Ho-shang* is the name assumed by the *priests* of *Fŭh*, [or *Foe* as the word is sometimes erroneously pronounced],

The whole talk of the *Ho-shang* is about becoming demi-gods, and equal to [*Fŭh*] their founder.

but here the words are the denomination of the *Sect.* The original import of the words *Ho-shang* is thus explained; " collected from a thousand miles, yet living together; this is called *Ho*, or harmony. To have father and mother, contrary to the decorum of nature, pay obeisance to the son, this is called *Shang*, or honour." *Yew Heo*, according to this writer, *harmony* and *honour*— are the etymological signification of the words. They are spoken in reference to the life of the Bonzes in the temples. After their probation is over, they are admitted into the priesthood; and on the day of their full admission, they receive from the chief of the monastery, a *license*, which procures them sustenance in any temple throughout the empire, should they have occasion to travel Hence it is said, " collected from a thousand miles, yet living together." When they enter on the priesthood, their parents are supposed to have no farther right to exercise authority over them; and often do actually pay obeisance to them.

But writers of their own school are dissatisfied with the definition of *Ho-shang* given above. The following quotation will serve to show some of the distinguishing characteristics of the sect, as well as their own opinion respecting the import of their name. " The vulgar opinion is that to be collected from a distance, and to have parents pay obeisance to the son, explain the two words *Ho* and *shang*; but this is an error. Having attentively examined the subject, I would give the following definition. The *Ho-shang* [or priests] suffer not their beard, hair, or nails, to grow [as is common among others]. They are without much talk, and without learning. They suppose that a

founder. When a son leaves his family and becomes a priest, they say that "the nine gradations of his kindred are all sure of ascending to heaven." Now consider a little; where is *Fuh?* What is *Fuh? Fuh* is the heart. What is it to meditate on the books of *Fuh?* It is to have the attention every hour and instant to the government of the heart. If your heart be good, it is *Fuh.* Hence the first of the books of their sect is called a *heart-classic.** The sum of what this heart-classic

says

state of perfect quiescence is the *summum bonum.* They wear clothes composed of narrow and transverse pieces of cloth, variously ornamented, which are called the garments of *Fuh.* In order to complete their conformity to their founder, they have in these garments various colours, red, yellow, &c. They fasten them on the body by clasps; and keep the right shoulder bare. The *king* praises them, saying, "they are the strongest of the strong—the happiest of the happy." I would therefore explain the words thus—to have the mind solely and undeviatingly bent to *the one thing* is *Ho;* to be honoured by every species of creatures is *Shang.*" *Kin-kang-king.* "To be honoured by every species of creatures," refers to what the sect believes with respect to *Fuh*; *viz.* that "when he opened his mouth to deliver doctrines, not only human beings, but also birds and beasts, both wild and tame, came to listen to and worship him!"

* "Classic," the *Kin-kang-king* says, that the original word *king* in this connexion, means "*a path,*" and that the use of this *heart-classic* is, "*to make out a path for the thoughts.*"

says is, that the heart must be straight, not zig-zag; true, not hypocritical; vigorous, not moping. Covetousness, anger, and immoderate desire, these three evils must be all rooted up. Let all things be every where considered as the flower in the mirror, and as the moon in the water; then you will be perfectly free both from anxiety and fear. This is to perfect the heart. Therefore Mr. *Choo* of the dynasty *Sung* says, "The sect of *Fuh* regard not heaven, earth, or anything within the four quarters; but attend only to the heart." This sentence contains a complete summary of the original doctrines of the sect of *Fuh*.

As to the sect of *Taou*, what they chiefly insist on is, the law of renovation, by which they talk of solidifying the quicksilver; converting the lead; calling for grumbling dragons and roaring tigers; forming internal and external pills,* and I know not what else, have all no

* This passage is not easily understood; it refers to the wild pretensions of that fanatical sect. They profess to understand how to make the philosopher's stone. It is to be made, they say, by burning various kinds of wood and melting down various kinds of stones and metals, nine successive times. When this desideratum is formed, dragons, tigers, &c. will lay aside the ferocious qualities of their nature, and come at the call of these wonderful alchymists, to express their astonishment, and congratulate

no farther object than that of nourishing well the animal spirits; and of lengthening out life for a few years: that is all. Mr. *Choo* says, "What the sect of *Taou* chiefly attend to is, the preservation of the breath of life." This single sentence expresses the summary of the religion of *Taou.* It is true that the superior men among the priests of *Fuh*, who reside in the pearl monasteries of the famed hills, and well understand to deliver doctrines, reduce the whole to one word, *viz.* the *heart.* And those good doctors of *Taou*, who, in the deep recesses

them on their success! It appears to be a kind of powder which they form into little balls, or pills. Its effects are said to be marvellous. Applied externally, it transmutes the basest metals, stones, &c. into pure gold; removes diseases from the human body; prolongs life; and raises the dead. Applied internally, it removes every mental vice and imperfection.

The ideas of the Chinese generally, respecting the origin of man, are very obscure, often wild, and fanciful; but none of them more so than those of this sect of *Taou.* They represent the first human couple as proceeding from a large crucible, or chymist's melting pot, in which they had been formed by chymical process. But aware of the objections which might be brought against the idea of a crucible's attending on itself, they found it necessary to presuppose the existence of five other beings, formed by a certain combination of the elements; two of whom are represented standing by the crucible, taking out this infant couple as soon as formed.

recesses and caves of the mountains, seek to become immortal, conclude the whole with this one thing, namely, *renovation of spirit.* Yet, when we attentively examine the matter, to steal away thus to those solitary abodes where there are neither men, nor the smoke of human habitations; and sit cross-legged in profound silence, is completely to root up and destroy the obligations of relative life. Now, we shall not say that they cannot either become equal to *Fuh*, or attain the rank of the immortals; * but if they really can, who has ever seen

* "Immortals," a class of beings superior to men, whose existence is believed by the sect of *Taou*. They were originally mortal men; but, by eminent virtue, severe mortifications, and total abstraction from the world, effected their escape from the body, and became immortal. The sect of *Taou* seek to imitate them, and attain the same rank in the scale of existence.

These *Shin Seen*, or immortal genii, are supposed to reside, some in the clouds of heaven, and others, in the waves of the sea; some in the high hills, and others, at the extreme points of the compass. They sometimes conceal themselves under the habit of priests, lepers, and beggars; and associate with men in order to try their virtues.

The capacities and powers of these immortals are said to be marvellous. They are capable of performing *one hundred and eight* miraculous things. Such as to ascend the clouds; ride on the vapours; traverse the seas; hide the thunder in the hollow of their hand; put heaven and

seen the one class ascend the western heavens; or the other take their flight upwards in broad day? Ah! it is all a mere farce! A mere beating the devil! But, notwithstanding, you people are easily imposed on, and induced to believe them. Do but observe these austere priests of *Fuh*, and renovating doctors of *Taou*, who, for no advantage, destroy the relations of human

earth into a common boiling pot; leap across the sea with a hill under their arm; lay hold on the moon; convert a slip of common paper into a riding steed; pointing to the stones, to change them into bread; transmute the earth into steel; turn night into day; increase or diminish their own size at will, &c.!

These stories, though vain and fabulous in the extreme, prove that man naturally feels conscious of the imperfection of his present state; and desirous of attaining higher improvement and greater felicity than the world he now inhabits can promise him.

When it is not his privilege to live under that glorious dispensation of divine mercy, which points out "life and immortality," as the final destiny of his nature, he often feigns to himself some stage of existence when he shall rise above matter; or at least, when his material body shall not prove an incumbrance to him; and when his mind shall be free from vexation, and its powers enlarged.

How pitiable the condition of those who dwell in the shades of pagan darkness. Under the multifarious ills of life their only solace is, either that, by and by, they shall cease to be; or rather, the vain hope of an imaginary felicity which they can never attain!

human life;—they are not worth the down of a feather to society!

But though they are selfish, and attend solely to what regards their own persons, yet they have no inclination to go and injure others: there has lately arisen, however, a class of men, who void of any source of dependence, and a settled place where they can obtain food, throw themselves on the monasteries, and take up their rest in the temples.* These men borrow the name of *Fuh*, and of the immortals; and invent a multitude of idle stories about celestial temples, subterraneous prisons, transmigrations, and retributions. According to them, the most honourable of all things is to feed the priests and be liberal to the gods: this is to sow the field of bliss! They say, "Always give and you will always have." And lest people should not believe them, they say, "Contemn the priests, revile *Fuh*, discredit the canons; on seeing the gods, refuse to worship; meeting with riches, give none away; then you are sure to be cast down to hell; the thunderbolt will strike you—the lightnings will consume you!"

All

* This section takes a view of the philosophy of *Fuh* and *Taou* at two different periods. In its beginning, when it was more simple, and in its present state, as it is adulterated and perverted.

All sorts of marvellous and fictitious tales they tell in order to frighten people to believe, submit to, and support them. At first they only cheat people out of their money, that they themselves may obtain and use it. By degrees, however, they proceed to the utmost excess of irregularity. Collecting, what shall I call them? dragon-adorning assemblies — flower-pot assemblies — orphan-pardoning assemblies, where they ring bells, beat drums, explain doctrines, deliver laws; and have promiscuous mixtures of men and women, who separate not day or night. It is said that it is for good purposes that people go thither; but every one knows that it is precisely to do evil.

You simple people know not how to discriminate; for even according to what the books of *Fuh* say, he was the first born son of the king *Fan;* but, rejecting the red dust [*i. e.* retiring from the world] he fled away alone to the top of the snowy mountains, in order to cultivate virtue.* If he regarded not his own father,

* The sect of *Fuh* give the following account of their founder's origin, "that he was born in the *West* in the twenty-fourth year of the Chinese Emperor, *Chow-wang*, in the kingdom of *Yim-too*, and the city *Kea-wie*. His father's name was *Tsing-fan*. He had when born, the thirty-two external indications of mental superiority; and the eighty noble intentions. Disposed to it before he left

father, mother, wife, and children; are you such fools as to suppose that he regards the multitude of the living, or would deliver his laws and doctrines to you? The imperial residence, the palace of queens, the dragon's chamber,* and the halls ornamented with the picture of the king of birds; if he rejected these, is it not marvellous to suppose that he should delight in the nunneries, monasteries, temples, and religious houses, which you can build for him?

As the womb, he resigned his claim to his father's throne; and went to the top of the Snowy Mountain to cultivate virtue. There he voluntarily suffered the greatest austerity, sat in profound meditation for the space of six years, till the birds built their nests in the hair of his head; and the grass grew through the flesh of his legs. All at once in the evening when the stars appeared, he opened his eyes, and felt himself possessed of all intelligence." *Kin-kang-king.*

By the kingdom of *Yin-too*, they probably mean India or Indoo, as from the nature of their pronunciation they almost constantly change the initial *i*, of foreign names, into *y*; and the *d* uniformly into *t*.

If the above account of the *time of his* birth be correct, he must have been contemporary with Homer, or at least, he must have been in the world at the founding of Carthage.

* The dragon is the Emperor's arms, and is applied, as an epithet to his private apartments, and to his throne, which is termed "*the dragon's seat.*"

As to the Emperor of Gems, the most honourable in heaven [of whom the sect of *Taou* speak] if there be indeed such a god, it is strange to think that he should not enjoy himself at his own ease in the high heavens; but must have you to give him a body of molten gold, and build him a house to dwell in!

All these nonsensical tales about keeping fasts, collecting assemblies, building temples, and fashioning images, are feigned by those sauntering, worthless, *Ho-shang*, and *Taou-sze*, to deceive you. Still you believe them, and not only go yourselves to worship and burn incense in the temples; but also suffer your wives and daughters to go.* With their hair oiled, their faces painted; dressed in scarlet, trimmed with green, they go to burn incense in the temples; associating with those priests of

* In China, it is not a thing of good report for females to go to the temples. As if it were not enough to allow their fathers, husbands, and brothers, to exercise a despotic authority over them in the family, the Chinese also exclude them from the privilege of worshipping the gods, (a privilege which has been highly valued in all nations) and confirm the monopoly to the males. A strong proof that they know not the true God; and are destitute of a religion that is suited to all the exigencies of our common nature, and fit to render every human being happy. How sublime and excellent the Gospel!

of *Fuh*, doctors of *Taou*, and bare-stick attorneys, touching shoulders, rubbing arms, and pressed in the moving crowd. I see not where the good, they talk of doing, is; on the contrary, they do many shameful things that create vexation, and give people occasion for laughter and ridicule.

Farther, there are some persons, who, fearing that their good boys and girls may not live till they attain to age, take them and give them up to the temples, to become priests and priestesses of *Fuh* and *Taou*; supposing that, after having removed them from their own houses, and placed them at the foot of grandfather *Fuh*, they are then sure of prolonging life! Now, I would ask you, can it be asserted that those, who in our own age are *Ho-shang* and *Taou-sze*, all reach the age of seventy or eighty; and that there is not a short-lived being among them? *

Again,

* Though, as above noticed, it is not reputable for females to go to the temples; yet there is a privileged class who are allowed to devote themselves to the monastic life. They are nuns, or priestesses; and are called *Ne-koo, i. e.* "*single, or solitary dames;*" probably so called because of their living in a state of celibacy. This sisterhood very much resembles that of the *nuns* in Europe. They shave off their hair; spend, or are supposed to spend, the chief part of their time in religious exercises; wear a habit such

Again, there is another extremely stupid class of persons, who, because their parents are

 sick,

as that worn by the priests; and like their sister nuns in Europe are an useless incumbrance to society.

Some of the temples and monasteries in China are well endowed; and many people under the influence of superstition, and at the instigation of the priests, give up their children to the temples, in hope that disease will be prevented, life prolonged, and happiness obtained to the whole family.

The following anecdote shows the preposterous plans which the priests sometimes devise to make proselytes to their life-prolonging fraternity, as well as the extreme weakness and folly of the human mind. "In the eighteenth year of the Emperor *Keen-lung*, at one of the feasts of *Fuh*, a certain priest was warmly expatiating on the advantages of attaining an equality with and conformity to *Fuh*—persuading the people that would they but follow his directions they might shortly be able to ascend the western sky [where they suppose *Fuh* resides] in broad day. Afterwards two persons who were deeply impressed with the discourse, went to him privately to inquire what methods they must use in order to attain so desired a good? He said—"Go to the bank of such a river—fast seven complete days without touching food, then you will effect your escape from the world and attain immortality." The men went away, full of the idea, and took their families to the number of thirteen persons, and all set off to a solitary place in a hill, where they fasted seven days, and all died. The priest, who was indicted before the tribunal of ceremonies, was delivered over to the criminal tribunal, and by it sentenced to be cut in small pieces."—*Commentary on the Leu-lee.*

sick, pledge their own persons by a vow before the gods, that, if their parents be restored to health, they will go to worship and burn incense on the hills; prostrating themselves at every step, till they arrive at the summit, whence they will dash themselves down! If they lose not their lives, they are sure to break a leg or an arm. They themselves say, "To give up our own lives, in order to save those of our parents, is the highest display of filial piety." By-standers also praise them as dutiful children. But they consider not that to slight their own bodies, which they received from their parents, in this manner, discovers a want of filial piety in the extreme.

Moreover, you say that your serving *Fuh* is a very profitable service; that if you burn paper-money,* present offerings, and keep fasts before the face of your god *Fuh*, he will dissipate calamities, blot out your sins, increase your happiness, and prolong your age! Now reflect; from of old it has been said, "The gods are intelligent and just." Were *Fuh* a god of this description, how could he avariciously desire your gilt paper, and your offerings to engage him to afford you protection! If you do not burn gilt paper to him, and spread

* Small pieces of paper in form of a round copper coin.

spread offerings on his altar, the god *Fuh* will be displeased with you, and send down judgments on you! Then your god *Fuh* is a scoundrel! Let us take, for example, your district officer; should you never go to compliment and flatter him, yet, if you be good people and attend to your duty, he will pay a marked attention to you. But if you transgress the law, commit violence, and usurp the rights of others; though you should use a thousand ways and means to flatter him, he will still be displeased with you; and, will without fail, remove the pests from society.

You say that your worshipping *Fuh* atones for your sins;—but suppose that you have broken the law in some particular, and are brought to the judgment hall to be punished. If you should with a loud voice call out several thousand times, "Your excellency! Your excellency!"—do you think the magistrate would spare you?

You will, however, at all risks, invite several *Ho-shang* and *Taou-sze* to your houses, to recite the *king*, and make confession, supposing that to chant the *king* secures peace, drives away misery, and prolongs happiness and age. But let us suppose that you rest satisfied with merely reading over the sections of this Sacred Edict, several thousands or myriads of times,

without acting conformably thereto; would it not be vain to suppose that his Imperial Majesty should delight in you, reward you with money, and promote you to office?

Again, not only will the law not suffer burning incense, forming processions, beating drums, collecting multitudes; but even *Fuh* himself will be very angry. For the *Ta-tsang-king* [one of *Fuh's* books] says, "that licentious brotherhood of priests, who teach corrupt doctrines, affect extraordinary show, ascend altars, deliver laws, impose on the ignorant, and collect promiscuous mixtures of men and women; let the local governors punish them. At a distance, shoot with the arrow; near, slay them with the sword: this is the proper method of preserving [the sect from corruption]. You see then how angry *Fuh* is with them, while you on the contrary believe and submit to them. Is not this, instead of pleasing, to offend *Fuh*? The sum of the whole is, these licentious priests of *Fuh* are indolent. They will neither go to labour in the fields, nor buy and sell in the markets. Thus, being without food and clothing, they set to work and invent means of deceiving people.

As to the *Charms*,* in the books of *Fuh*, they are

* "*Charm*," the original word *Chow* signifies, "to

are all in the brogue of his country, just like the provincial dialects of China. Well, the priests take this country brogue of *Fuh*, and say it contains the charms of *Fuh*, the deliverer; and while repeating these, they make foolish and magical motions with their fingers.

The sect of *Taou* abound still more in fabulous and wild stories. They talk about employing spirits, sending forth the general of the celestial armies; beheading monsters; chasing away devils; calling for the wind; commanding the rain; worshipping the great bear; and I know not what else. Now, we shall not say that the whole is a fabrication of lies; but if there should chance at a time to be any spiritual response, according in some degree, the whole is effected by magical and necromantic methods of imposing on the organs of vision: there is no reality in it. From the moment that a people are deluded into the belief of these

 things,

curse,"—" to wish evil to one." But here it has a totally different sense. It means certain characters, or words pronounced in a low, muttering, and indistinct tone of voice, by the priests. They are supposed to possess a wonderful and occult power to protect men from the influence of ghosts, and from almost every evil. Travellers both by sea and land generally carry certain other *charms* about with them in a small silken bag, which they hang up in their beds at night. These are called *Foo*.

things, they begin to neglect their business, talk of wonders;—their heart and morals are all destroyed.

Again, there is another set of most abominable men, who borrow these [magic arts], and every where incite people to form banditti; who establish themselves as the head of a sect, delivering doctrines and inviting disciples; who meet in the night and disperse at the dawn. When their rabble becomes strong, they devise sedition, transgress the law; and lo! one morning the whole comes to light; they are taken, locked in chains, and suffer the punishment of high treason! So it was with the *Pah-leen** and *Wan-heang* sects, which were all rooted out. The traces of the wheels of their chariots† may serve as a warning to all those in after ages who are dissatisfied to abide in their own sphere.

Even the sect of *Teen-Chu*‡ who talk about heaven,

* "*Pah-leen*, *i. e.* the white water flower; the denomination of a particular sect, or brotherhood. The name, probably, has an allusion to the goddess *Kwan-yin*, who is often represented as sitting on this flower. This sect has lately revived and created great disturbances in China."—See Morrison's Translation, from *the Peking Gazette.*

† An expression denoting, "let others take heed by their fall."

‡ *Teen-Chu*, *i. e.* "the Lord or Master of Heaven,"—a term adopted by the Romish Missionaries to express the

heaven, and chat about earth, and of things without shadow, and without substance;—this religion is also unsound and corrupt. But because [the European teachers of this sect] understand astronomy, and are skilled in the mathematics, therefore the government employs them to correct the calendar. That however by no means implies that their religion is a good one.* You should not on any account believe them. The law is very rigorous against all these left-hand-road and side-door sects! Their punishment is determined the same as that of the masters and mistresses of your dancing gods [*i. e.* male and female conjurors]. Govern-

 ment

"*Supreme Being.*" As an *epithet* it applies with great propriety to the Supreme Being; but, not being a *generic* word, and never used by the *Chinese* to denote the great first cause, the propriety of its adoption has been disputed; and it will very probably never be employed by others, except as an *epithet*. It has however become the distinguishing epithet of the Roman Catholic religion in China.

* It is pretty generally known that the Jesuits were in favour with the court of China, in the reign of *Kang-he*, the author of the maxims which form the groundwork of this book. From the *Amplification* of these maxims, it however seems the Emperor *Yoong-Ching*, the successor of *Kang-he*, was not so favourably disposed towards them: the present state of the Catholic missions in China is very low indeed. Of late years they have been greatly oppressed, wronged, and persecuted.

ment enacted this law to prohibit the people from doing evil, and to encourage them to do good—to depart from corruption, and revert to truth—to retire from danger, and advance to repose.

How happy are you, soldiers and people; possessing a body received from your parents; living in a peaceful age; having food and raiment! What necessity is there for you to trample on the law, believe and follow these corrupt sects? Is it not to act the part of simple and foolish children?

Our sacred ancestor, the benevolent Emperor, because of the corruption of the age, employed the great doctrines of virtue and rectitude alone, to lead on the people and reform the heart. You really ought to accord with the wishes of his sacred mind, and honour the true doctrine.

On meeting with these deviating sects, look upon them as you would upon torrents, flames, robbers, and thieves. You should indeed consider that torrents, flames, robbers, and thieves, can only injure man's body; but that these strange doctrines and corrupt religions exceedingly injure his mind. This heart of man, as heaven sends it down, is upright and without a deviating bias; but, because in course of time it becomes covetous, therefore men walk in these

these corrupt and dangerous roads. For example, those who are now poor and mean, wish at some future day to become rich and honourable. Those who are now rich and honourable, desire to have their riches and honours long continued; they must have long life; they must have children; and not only so, but, having sought all that is good in the present life, they must forsooth have the happiness of the life to come also! *

Were those austere *Ho-shang* and renovating *Taou-sze* even to confine themselves, each to the cultivation of his own virtue, and never go to deceive the people; still their wishing to become *Fuhs*, to equal their founders—and be like the immortals, solely arises from one word, namely covetousness.

Having already two living divinities † placed in

* This is not to be understood as spoken in reference to man's *eternal state;* but to a period of future existence on earth, either in themselves personally, after the metempsychosis; or in their posterity. The religions of China throw no light on the eternal destinies of our nature; but leave the numerous millions who inhabit that country to grope in perfect darkness. None of their religions say so little about the eternal state, or confine man's views so effectually to the little spot of earth on which he dwells, as that of Confucius. He himself, the learned say, had no conception of any life to come, but what his posterity should enjoy on earth.

† These living divinities are father and mother.

in the family, why should men go and worship on the hills, or pray to those molten and carved images for happiness? The proverb says well, "In the family venerate father and mother; what necessity is there to travel far to burn incense?" Could you discriminate truth from falsehood you would then know that a clear and intelligent mind is the temple of heaven; and that a dark and ignorant mind is the prison of hell. You would act with decision, and not suffer yourselves to be seduced by false religions. Your own character once rectified, all that is corrupt would retire of its own accord. Harmony and order reigning to a high degree in the family, on the appearance of calamity, it may be converted into felicity. To maintain faithfulness to the prince and filial duty to parents to their utmost, completes the whole duty of man. Then you will receive celestial favour.

Seek not for a happiness beyond your own sphere; perform not an action beyond the bounds of reason; attend solely to your own duty; then you will receive the protection of the gods. Let the farmer attend solely to agriculture; and the soldier carefully investigate all around the country where he is stationed. Let each discharge his own duty; and each rest satisfied in his own station. The empire

will

will then assuredly enjoy peace, and the people prosperity. Were you all to refuse to believe those false religions, they would not wait to be driven away; but would die away of their own accord.

MAXIM EIGHTH.

EXPLAIN THE LAWS, IN ORDER TO WARN THE IGNORANT AND OBSTINATE.

AMPLIFICATION.

To sovereigns, the use of a law is unavoidable. The design of the law is very profound and excellent. Its determinations accord with the common sense of mankind. Were its design understood and its conformity to common sense perceived, the prisons would be empty, and litigations would cease. Therefore it is much better to sound the alarm beforehand han to punish after the crime is committed. In the dynasty *Chow* the chief persons in the districts and villages collected their respective people on the first day of every moon, and read the laws to them. The judges hung up the penal law at the gates of the cities, that all the people seeing it might know the point to which they ought to bend their course.

The

The present government, with the most benevolent design of inducing every one to honour the authorities, and remove far from crime and punishment, has formed its code of laws in the most perspicuous manner, in order to warn the military and the people. The profound benevolence and liberal favours of our sacred father, the benevolent Emperor, have copiously extended to the millions of the people; but were manifested more especially in his taking the penal law under consideration.

Since we received the government, we have realized his virtuous love to animated nature; we have manifested compassion and favour; we have often conferred pardons; and have minutely examined the decrees of the criminal tribunal, in hope that an universal renovation might prevent the necessity of recourse to punishment. Farther, considering that those of the people who grow up in the country, contract habits of extreme rusticity; and that the soldiers in the camp easily indulge their violence, often transgress the law inadvertently, and have to suffer heavy punishment; therefore we again repeat our admonitions, in order to awaken the ignorant and obstinate.

Fortunate, living in peace, and multiplying in numbers, you should one and all accord with your duty, and observe propriety, that a succession

cession of prosperous days may be prolonged to you in the world.

When at leisure, take this law which has been conferred on you, divide its sections, separate its paragraphs, and get its just sense clearly explained. Knowing the law, you will learn to fear it; observing its determination, you will think of punishment.

For example, knowing the sentence of the law respecting unfilial and unfraternal conduct, you will not dare to allow yourselves in the practice of that which would root up the common relations, or turn order into confusion. Knowing the sentence of the law respecting strife and plunder, you will assuredly not dare to indulge the spirit of usurpation, and rash anger. Knowing the sentence of the law respecting debauchery and robbery, you will assuredly restrain your depraved dispositions. Knowing the sentence of the law respecting the transgressing of the established order for lawsuits, and respecting false accusing, you will undoubtedly reform that rage for litigations.

Though the law has its thousand cords and ten thousand threads,* yet it may be summed up

* A mode of expression denoting chapters, sections, paragraphs, &c.

up in this, *viz.* that it accords with human sense, and is measured by reason. Celestial reason and human sense are possessed in common by all hearts. Were the heart kept within the bounds of sense and reason the body would never fall under punishment.

But though you, soldiers and people, be naturally stupid and obstinate, not understanding reason or justice, still you must have s ome regard to your own person and family. Reflect that, if you are once caught in the net of the law, an hundred woes are prepared for you. Rather than have to cry out lamentably for mercy, when placed under the bamboo, would it not be much better in the silence of night, to purify the heart, cleanse the thoughts, and repent early? Rather than squander your riches and waste your property in seeking to have your punishment lessened (which also being a transgression cannot in the end escape the national law), would it not be much better to reform your vices, return to virtue, cease from breaking the law, and thus for ever protect your persons and property?

If I still rouse not myself, but incautiously transgress the law; above me, I shall disgrace father and mother; below me, involve wife and children. The neighbourhood will not endure me,

me, my kindred will not take my name in their lips; and should I even obtain imperial pardon still my person is ruined, my character lost, and I am considered unworthy to be ranked in the number of human beings. Will not repentance and remorse for former errors be then too late?

We have heard that the best mode for the management of a family is, to consider the practice of virtue as the greatest pleasure; and that the plan for the protection of one's person is to let the performance of our proper duty hold the first place.

Say not the evil is small, may we not commit it? For every evil there is a corresponding law of restraint. Think not that because the crime is light it may be ventured on. For each crime the law has an appropriate punishment.

But every hour impose a dread on yourselves by thoughts of the three cubit long instruments of punishment. Let each caution the other by the penal law. Fear the law, and you will not transgress it; dread punishment and you will prevent it. Wickedness will then gradually vanish; contentions will not arise; the simple, being renovated, will become intelligent; the obstinate being reformed, will become meritorious. The people will rejoice in the field, and the soldiers rest in the camp. Then wholly

to

to lay aside the penal law (as in former times) will not be difficult.

[*Six hundred and fifty-four words.*]

PARAPHRASE.

His Imperial Majesty's ideas may be thus expressed. Though the chief things insisted on in the penal code of the *Ta-tsing* dynasty are the punishments of beating, banishment, strangling, and beheading; yet how can it be supposed that the government should take pleasure in inflicting punishment on the people? But, because the people transgress the law, there is no other expedient than that of restraining them by punishments. Also, because the transgressions of the people, in a great measure, proceed from ignorance, therefore this code was framed in order to admonish them to do the good, and to avoid the evil. If you be bad people, then your great [offences] will have the heavier punishments; your small ones, the lighter punishments; even the speaking a single opprobious sentence, or the taking of a single rush or reed belonging to others, cannot pass with impunity. This statute book is written with the most perspicuous distinctness.

It may be compared to a sign-post, set up,

near where the spring-bow lies concealed, to give warning that people may not go on the side where the gin lies. The instruments of punishment are the spring-bow; and the law is the sign-post, standing to give notice that men may learn to avoid the snare. I shall now take the sum of this law and explain it to you.

From of old until now, eight words have constituted the pillars on which the world rests, *viz.* filial piety, brotherly kindness, fidelity, sincerity, politeness, justice, moderation, and a sense of shame. If every person possessed these eight virtues there would be no necessity for this law.

According to the law, persons who project sedition, or rise into actual rebellion; children or grand-children who murder their father and mother, or their grandfather and grandmother; wives that kill their husband's father or mother, or their own husband; slaves that kill their master; those that administer poison; those who kill those persons belonging to the same family, the murder of one of whom would not amount to a capital crime; * those who defile a relative,

* In *certain* cases, the wanton and intentional murder of one, or even of two individuals, is not death by the laws of China. For example, should a man intentionally mur-

a relative, or the wife or daughter of a relative; together with robbers; those that commit a rape; murderers and incendiaries; those who lay plans of murder, or murder with design. These culprits are, according to the varied aggravations of their crimes, to be punished; some by the complete extermination of all belonging to the same family name—others by

cutting

der one or two of his nephews, the crime is punished only by beating and temporary banishment; but should he murder *three*, his crime is capital. It is to be observed, however, that this is the case only with respect to those who belong to the same family name, or who are slaves; and who are inferior to the murderer. As to the murder of a person's own children or slaves, the law views it as comparatively a light offence. The *sense* of the law with regard to this is as follows. "If parents wantonly murder their innocent child, grandparents, their innocent grandchild, and the master of a family, his innocent slave, their crime shall be punished with sixty blows, and one year's banishment."

But when such murders are committed with the view of bringing the guilt upon innocent persons in order to obtain their money [as when one kill his child or slave, and secretly conveys the body to the premises of another], the law in such a case has determined an additional punishment of ten blows and a half year's banishment.

See *Leu-lee*, Canton Edition.

May it not be in a great measure owing to the criminal lenity of the Chinese law, in this particular, that *infanticide* still continues to be practised in that country?

cutting into small pieces; some by decapitation, others by public exposure of the head [after decapitation]; and all by immediate death, without waiting to go through the customary forms of law, and without respite to the usual seasons of execution. Farther, those who clandestinely counterfeit the current coin; those who commit fornication; those bare-stick attorneys, who violently or slily take away things in broad day; those who steal a booty to the amount of one hundred and twenty tales; those who, being out at night contrary to established regulations, resist and wound the police officers, who seek to take them; and those who usurp the wives and daughters of others; the crimes of such are all to be punished with death.

Again, those who hide runaway culprits; seize on the property of others; gamble, and stir up persons to lawsuits; harbour thieves; and become the mediums through wbich bribes pass [to the officers of government];—banishment, temporary or perpetual, to near or distant countries, is the punishment of their crimes. Again, those who give in false statements concerning their lands, in order to save the payment of the taxes; those who employ their influence to pervert justice; those who clandestinely sell the lands and houses of others; those

those who mortgage or buy lands and houses, and do not show the deeds in order to avoid the payment of the duties; those creditors who seize on the debtors landed property as payment of private debts; those who by false accusations magnify people's light offences into heavy crimes, and those who take away by violence;—the crimes of these are punished; the greater, by banishment to a distance; the lesser, by beating and banishment to the neighbouring province. All the punishment of these offences, every one knows, we cannot enumerate at present.

But there is one class of exceedingly heavy crimes which you people, not knowing, daily commit: it is necessary that I speak of them to you. These are, to marry the betrothed wife of a deceased brother; falsely to accuse people of crimes involving life; to act the part of those dancing conjurors who personate demons; to belong to the *Pah-leen* and *Woo-e* sects: to be leaders of erroneous sects, which deceive the people; falsely to use the name of an officer of government, in order to extort money from people; to give credit to the corrupt talk of the *Yin-Yang*; * to take and burn to ashes the

 corpses,

* Certain superstitious observers of the atmosphere, who pretend to skill in pointing out such places for the

corpses, and change the tombs of parents and grandparents; —these are all capital crimes. In times of general pardon, they are not pardoned. And there are many among you guilty of such crimes; you should by no means be ignorant of this.

To sum up the whole, that which is most abominable in the eye of the law is, to do evil intentionally. A casual offence is called an error, which when reformed is no longer such; but, with determination of heart, to transgress the law, this is denominated crime; even the smallest of these cannot escape punishment. Hence those who are guilty of accidental homicide, their punishment may be respited in hopes of pardon.

But those who violate the laws of consanguinity; live wicked lives; kidnappers, and those who disturb, and rob graves; harbourers of thieves; robbers, bare-stick lawyers, and those who commit a rape; in a time of great general pardon, these are not forgiven. Farther, to be guilty of theft three times, whether the booty be much or little, is punished with strangling. While the robber, on the contrary, by

building of houses, for the sepulchres of the dead, &c. as shall secure prosperity to the living, and repose to the dead.

by giving himself up, may prevent his punishment. From this it may be inferred [that the law] decidedly requires men to reform, and leaves room for self-renovation. This then is the sum of the law.

The view of law is very deep. It was originally formed according to the general sense of mankind. If all persons understood the just view of the law, they would not transgress it; the prisons would have no culprits in them; and accusations would be few. It is well said, that it is much better to rouse the people before they have broken the law, than to wait till they have done it, and then correct them. But you know that to transgress the law is wrong, and still you cease not to transgress it: what is the reason of this? Solely because you do not examine the law, and hence transgress without being sensible of it; and even at last, when about to be put to death, scarcely understand the cause.

Of old, in the time of the dynasty *Chow*, the chief men of the cities and villages, in like manner as the elders in our present cities, on the first day of every moon collected the people together to one place, and explained the laws to them. They also wrote out the law and hung it up at the gates of every city, that all the people might take notice of it. Having

understood it clearly, they could then discern between the right and the wrong; and would not transgress the law any more. The *ta-tsing* dynasty after its accession, called on its chief ministers to frame a code of criminal, and also of municipal laws. This was done in the most perspicuous manner, because they required you, soldiers and people, to understand the right, to act accordingly, and thus to prevent the transgression of the law. How profound and excellent was the design!

Our sacred ancestor, the benevolent Emperor, in addition to the flood of princely favour which he caused to flow towards the people, also took the penal law under his more especial consideration. From the time that his present Imperial Majesty sat down on the throne until now, he has realized the benevolent regard which his sacred father had to animated nature; has extended favour and compassion; frequently dispensed gracious pardons, and ordered the tribunal of punishments to judge with the utmost care, that they might not punish the innocent. His sole view in all this was, to induce the people of the empire to live in harmony and cease to litigate. Reflecting that you people, who grow up in the country, are apt to become excessively simple and rustic, and that you soldiers, who live in camp, are also

also apt to presume on your strength, and that both frequently transgress the sovereign law unintentionally; he has, therefore, again and a third time, admonished you.

Enjoying the blessing of peace, you ought, according to your several stations, to observe the rules of propriety; and in future, on meeting with men who know the law request them to explain it. When you have examined it, you will surely fear to transgress. For example, knowing the crime of disobedience to parents and want of brotherly kindness, you will not do that which would root out the relations of life; knowing the crime of wrangling and violence, you will not dare to indulge the spirit of outrageous anger; knowing the crime of robbery and debauchery, you will impose restraints on depraved dispositions; knowing the crime of false accusation, and of carrying a prosecution to a higher court, without having first laid it before the lower, you will reform that rage for litigation.

To sum up the whole, the thousand cords and ten thousand threads of the law are all approved by human sense and measured by reason.

All persons possess celestial reason and human feeling. If the minds of men were, on all occasions, kept within the bounds of com-

mon

mon sense and reason, their bodies would most assuredly never fall under punishment. Although the dispositions of you, soldiers and people, be naturally stupid and obstinate, and though you understand not reason and rectitude, still would it not be marvellous to think that you should have no compassionate regard to your own persons and families? Only consider that, for a single transgression of the law of your sovereign, you must suffer tens and hundreds of woes! Rather than wait till the time of punishment comes, when, though you loudly call out [to the magistrate] O demigod! O ancestor! have pity! have pity! he will by no means spare you; would it not be better first to purify the heart, and not covet unjust gain, or wrangle about mere trifles? Although I may for once inadvertently err, yet I must repent and reform; if thus, all will be well. Again consider that, if you transgress the law you will have to break in upon your property, in order to engage some person to use his influence with your superiors, to let you pass with impunity. Now it is needless to say that an uncorrupted magistrate will not accord; but even if the magistrate should be influenced by your money, and save you from punishment, you will at some future time be tormented by people threatening again to accuse you, and bring

old

old scores on the board. Rather than again transgress, and add crime to crime, which cannot in the end escape punishment, would it not be much better to reform your evils, do good, prevent punishment, and enjoy perpetual protection to your persons and families?

Listen, therefore, to what I say. Before engaging in any affair, minutely and attentively consider—" In doing this shall I transgress the law?" If it be transgressing the law, though great gain were connected with it, by no means do it. In every affair under heaven, in which there is great gain there is also great risk. If you do not act with caution, perhaps you may one day transgress the law—then you cast the most shameful disgrace on your parents; deeply involve your wives and children; and your neighbours, relatives, and friends, will all consider you unworthy of being called a man.

How will you then be able to hold up your face any longer in the world?

But you should reason thus—Even if my crime should not come to light, still my person being degraded, my character injured, and my reputation blasted, every body will dread me; contemn me, go to a distance from me; and although I should then feel remorse for it, still that will not avail me.

Probably

Probably there are none in the world who do evil at first without reluctance; but when they have repeated it once or twice, the mind becomes daring; hands and feet become habituated; and the conscience is by degrees annihilated.

There are some who say, "Conscience may be good enough, but it does not supply us with food and drink."—There are others who say, "Let us mind the present moment." It is also said, "Every one sells spirits privately; he that can get off without being detected acts cleverly." Such persons as these are fit materials for the guillotine and the strangling cord, transportation, and the bamboo.

The proverb says well, "Do not that which is a transgression of the law." It is also said, "To starve to death of hunger is a small affair; to lose our character is a great matter." His Imperial Majesty's address to you may be summed up in these common sayings, namely, that there is no better doctrine for the management of a family than this: to consider doing good as the highest pleasure; and that there are no better means for the protection of your person than this; to let the performance of your proper duty ever hold the first place. Say not, "It is no great crime, why not do it for

for once?" Know you not that for every one offence the law has a fixed punishment. Say not, "It will probably be pardoned; what is there to fear?" Remember, that if you have a single transgression, yonder is one statute to resist you. You should every hour and moment, take the law of your sovereign, and place it as a restraint on yourselves; and on all occasions caution others by it. Fearing the law, you will not transgress it; dreading punishment, you will prevent it. Corruptions will all vanish; contention will all be reformed; the sottishly ignorant, become intelligent; and the incorrigibly obstinate, become conscientiously good. The people will rejoice in the country, and the soldiers in the camp; and for some hundreds of years the penal law may not be required. Will not his Imperial Majesty then be joyful?

MAXIM NINTH.

ILLUSTRATE THE PRINCIPLES OF A POLITE AND YIELDING CARRIAGE IN ORDER TO IMPROVE MANNERS.

AMPLIFICATION.

AMONG the learned in the dynasty *Han*, it was said, " All men possess, by nature, the five radical virtues; but there exist the differences of hardiness and delicateness; of slowness and promptitude; of accent and voice. These are created by a certain influence arising from the air, the earth, and the water; and are therefore called *Spirit*. In loving and detesting, choosing and rejecting, moving and resting, people follow what is commonly approved in the places where they live, without observing any universal and permanent rule; this is therefore called Vulgar. Among them are the sincere and insincere, the liberal and illiberal; which it would be difficult,

by

by force, to render uniform. Their profuseness and economy, their simplicity and ornament, cannot be brought to one rule; therefore the holy ones formed the law of propriety, by which to reduce the whole to uniformity."

Kung-tsze said—"To secure repose to superiors in the government of a people, there is nothing better than propriety." For propriety is the immoveable statute of the heavens and the earth, the preface and conclusion of the myriads of things. Its nature is supremely great—its utility most extensive. Were reason, virtue, benevolence, and justice, void of propriety, they could not be carried to perfection. Were honour and meanness, nobility and ignobility, without propriety, their distinctions would be undetermined.

Were the rites of manhood, marriage, mourning, and sacrifice without propriety, they could not be performed. Were the imperial sacrifices and feasts without propriety, they could not be accomplished. Hence it is evident, that propriety is the origin of manners. But the practice of politeness depends on natural ease; and the reality of politeness is preserved by yielding. *Tsze* said, "Were politeness and yielding exercised, what difficulty would there be in governing a nation?" He also said, "Go before them in a respectful and yielding behaviour; then the

people

people will not wrangle." But if you satisfy yourselves with mere external embellishments, without internal reality, this is to substitute hypocrisy and deception in the room of true politeness. It is probable that you, soldiers and people, may not be able to go through the whole routine of polite ceremony; but the reality of politeness you all naturally possess. For example, you know that in serving parents, you should cherish and be dutiful to them; that, in serving superiors, you should respectfully obey them; that between husband and wife there should be leading and following; among brothers and sisters, affectionate regard; among friends, sincerity and justice; and among kindred, mutual kindness. The principles of propriety and yielding, in these respects, are planted within your hearts by nature. You need not wait till you acquire them from without. Were you to behave with mildness to all, and to conduct yourselves with humility; were parents and children, brothers and sisters, to advance in the family to reciprocal affection and respect: were the superior and inferior, the aged and the young to revert in the neighbourhood to harmonious concord; did you not transgress the restrictions imposed on oppression, or gratify corrupt appetites; did you not indulge a single covetous thought which might lead you to rapacity,

rapacity, or give place to a moment's wrath which might give occasion to strife? did you not, because of the distinctions of poverty and riches, suffer contemptuous thoughts to exterminate friendly regard; or not, on seeing the differences of physical strength and weakness, suffer the spirit of violent usurpation to rise? and would you put restraints on degrading practices, unitedly returning to that which is liberal and good? then, acting according to the propriety of reason, there would be no opposition; attending to yielding, there would be no inclination to strife; having mildness, there would be favour and affection; and having order, there would be justice. The learned, in the village schools and district academies, would mutually encourage each other in virtue. The farmer and mechanic, the merchant and shopman, would no more act dishonestly. Even the soldier, with his coat of mail and cap of steel, would carry about with him the doctrines of the *Lee*, *Yoh*, *She* and *Shoo*, so that his violent and intractable disposition would be melted down to meekness. Would not then the olive branch of peace flourish, and prosperity rise to perfection? The *Shoo* says, "The humble gain, but the self sufficient lose."

An old proverb says, "He who yields, through all the road of life, will not lose an hundred steps."

"He that through life yields the landmark, will not lose a field." Hence you see how propriety and yielding are profitable and without loss.

We desire you, soldiers and people, to hear our sacred father's admonitions, and apply them to yourselves for practical purposes. Would you treat others with mildness, those who are not mild would renovate themselves; would you be just in your intercourse with men, the unjust would become honest; were but one person to take the lead, the multitude would follow. Were but one family to practice these virtues, the village would imitate; from the more near, they would extend to the more distant places. Though difficult at first, they will become easy afterwards. Gradually polished by benevolence and justice, manners will become liberal, and the intention of our repeated and earnest exhortations will not be frustrated!

[*This contains five hundred and ninety-nine characters.*]

PARAPHRASE.

The meaning of His Imperial Majesty is thus, In the empire there are, what are called, Common manners. What then are Common manners?

The sect of the learned, in the dynasty *Han*, said, The hearts of all men in the world possess

possess [the cardinal virtues] benevolence, justice, propriety, wisdom, and sincerity. But persons dwelling in the North are hardy; those in the South delicate. Where the disposition is lively [as in the North] business is executed with promptitude; where it is slow [as in the South] things are performed more leisurely. Persons belonging to the one place do not understand the dialect of those in the other. All this proceeds from the varieties of climate;* for all

 men

* The Chinese suppose that the nature of the country, whether wet or dry, high or low, cold or hot, has a certain influence on the constitution, dispositions, and pronunciation of the people. That there is a great difference between persons in the south and north of China, in these respects, no person, who has seen or heard them can doubt; to what causes this is attributable it may be difficult to explain.

For the truth of the following anecdote I cannot be accountable; it was told me when translating this section, with a view to illustrate the subject.

Formerly in China, there was a Mandarin who had two servants, the one from the north of China, the other from the south. One day the Mandarin ordered the slow south countryman to carry out his little son to take the air. The servant let the child fall into a fishpond; and went to inform his master, whom he found writing an official document.

Fearing to disturb him, he stood by quietly for the space of two hours, till the writing was completed. "What do you want?" said the Mandarin. "Sir, said the servant, the boy has fallen into the pond, and I came to beg you to send some person to take him out." "What! you scoundrel, said the Mandarin, have you stood here so long without telling!" "I durst not presume to disturb you, sir," said the servant. The

men feel a certain influence from the air, which is called *spirit.*

Farther, that which the people of this place are pleased with, persons of the other delight not in; and that which those of this place refuse, they of the other are taken with. In the one they move, in the other they remain at rest; thus there is no one determined mode. Every one acts according to the custom of his country, this is called *vulgær.* Every place has its own customs; some liberal, and others illiberal; some excessively prodigal and assuming an air of pomp; others extremely frugal and simple.

Mandarin ran to the pond; but found the child had been dead for some time. He was then so vexed that he would have no more south country servants, because they were slow and void of energy. On a certain day an unexpected affair required his immediate attention, and he was obliged to run a foot. When coming to the side of a small river, where there was no bridge or boat, he said, "I have hurried away without my horse; what shall be done?" His north country servant being with him, said, "No fear, sir, I will manage it." So saying, he pulled off his shoes and stockings, and said, "If you'will get on my back, sir, I will carry you through in a moment." When they were about half through, the Mandarin said, "My good fellow, this is just what I like, the promptitude of you north country lads is very valuable. As a reward for this I will give you one of my maid servants in marriage." The servant was so overpowered with instantaneous joy, that he had no patience to wait till they got to the other side, but set down his master in the stream and fell on his knees to thank him for his favour.

simple. Because the customs of every place were different, therefore the sages of antiquity, formed the law of propriety, in order to reduce the whole to uniformity.

Formerly the holy man [Confucius] said that to secure the repose of superiors in ruling the people, there is nothing better than propriety. This sentence teaches us the supreme importance of propriety. Were the heavens and the earth to depart from propriety, they could no longer be the heavens and the earth. Were the myriad of creatures to depart from propriety, they could no longer be the myriads of creatures. The essence of propriety is exceedingly great, and its uses manifold. Were reason and virtue, benevolence and justice, to depart from propriety, they could no longer be considered reason and virtue, benevolence and justice. Were the honourable and the mean, the noble and ignoble, to depart from propriety, there could no longer be such distinctions as honourable and mean, noble and ignoble. Were manhood, marriage, mourning for the dead, and sacrificing to the spirits of deceased progenitors, to depart from propriety, they would cease to be [the ceremonies of] manhood, marriage, mourning for the dead, and sacrificing to the spirits of deceased ancestors ;* yea even if His Imperial Majesty, in

* It would be very difficult to explain the abstruse idea

offering sacrifices to the heavens, or in the temple of his ancestors; in the feasts of his nobles, or at his own private table, were to depart from propriety, these things could not be performed. Therefore, this propriety is the root of manners.

But when you practice propriety, [*i. e.* attend to polite ceremony] there should be no awkward stiffness; but all should be natural and easy. As to the reality of politeness, it consists solely in one word, *Yielding*.

The sacred person [Confucius] said, If, in ruling the empire, persons were to employ propriety of behaviour and a yielding spirit, what difficulty would there be in it?

Now observe, if in regulating the vast concerns of an empire, there be no more than these

of the Chinese relative to the system of the world and the laws of nature; and not less so, clearly to define their philosophical opinions respecting the nature, origin, and gradations of virtue. Perhaps it may help the reader to understand the above passage, if he consider the word *Propriety* as signifying a certain natural fitness of things; by which an inversion of the laws of nature is prevented, so that the small cannot take the place of the great, the weak that of the strong, or the simple that of the wise; and by which persons, things, actions, virtues, and customs are all kept in their proper place and order; and honoured according to their varied importance.

Manhood, i. e. at the age of twenty the parents of the young man collect a few friends, make a feast, declare him a man, give him a cap, denoting that his boyish years are over, and also confer upon him a new name.

these two words, Propriety and Yielding, required, with how much more ease may an individual, or a family, be regulated by them?

The same sacred person also said, "He who would have his people to cease from strife, must himself first set before them the example of propriety and yielding, that by beholding it they may be induced to wrangle no more." From hence it may be seen that this word, yielding, is also the root of propriety in conduct.

But if you suppose that attending merely to the externals, bowing and scraping, will constitute good-breeding, while in the heart and intention there is not a single atom of sincerity; [know that] such kind of formalities, when performed, are all a mere imitation of the excellence of ancient times—a complete round of dissimulation.

Were I now to speak of the minutiæ of a polite carriage, they are so numerous that you, soldiers and people, could not learn them; but the true heart [or essence] of politeness is what you all possess. As for example, you know that there should be filial piety to parents; honour and respect to superiors; harmony between husband and wife; affection among brothers; the spirit of sincerity among friends; and mutual care among those of the same clan.

This proves that internally you already possess [the disposition of] propriety and yielding. Why then make a bustle about the externals? If you could really treat others with much mildness, and conduct yourselves very humbly; if in the family, parents and children, brother and sister affectionately loved each other; if in the villages and hamlets, the elder and younger, greater and smaller, preserved the breath of concord; those habits of striving about the long, and conferring about the short, and noisy contention would be reformed. If that propensity to the indulgence of corrupt appetites, and a rash unguarded conduct be restrained; if you dared not to cherish a single covetous desire, which might induce you to usurp and plunder; if violent passion, inducing to wrangle and retaliate, were not for a single moment indulged; if because I am rich and you poor, I do not on that account look on you with an eye of contempt; if because you are strong and I weak, you do not therefore form plans to injure me; if all as a body become liberal, not suffering a shadow of that which is worthless to remain;—were things thus, there would be propriety and yielding, and a complete round of favour and friendship.

But though every one knows to talk of politeness and yielding, few practice them. What

is

is the reason of this? Because at present they only know to take the law of propriety, and go and reprove others—but know not to bring it home to themselves.

For example, here are two persons contending—the one says, "You are without politeness;" and the other says, "*You* are without politeness;" the one says, "Why do you not yield the preference to me?" the other says, "You have not yet yielded it to me, how then should I yield it to you?" At length their animosities become so complex and intertwined that it is impossible to disentangle them; now what gain is there in that? If you would reflect and say, "Although he is without politeness, and has not yielded the preference to me; I have not yet yielded it to him." Thus both parties, confessing their error, would not multitudes of contentions be prevented?

But people love to wrangle, and positively will not yield to others. The scholar, who imperfectly understands to compose a few verses of various kinds of poetry, regards himself as the literary prodigy of the day, and disdains to cast an eye on others. But if he knew that doctrines [*i. e.* the subjects of literary research] are inexhaustible; and that the empire possesses great numbers of very learned

men,

men, he would say, " My reading bears not so much proportion to that of other men's, as a single corner [does to the square]; my compositions cannot equal theirs so much as in a single point on the balance." Most certainly he would be modest, and give the preference to others. He that really acts with modesty and prefers others, is a virtuous and worthy scholar.

The husbandmen are also accustomed to quarrel about their fields. I say that you have removed the landmark a little; You say that I have ploughed away a furrow too much. Perhaps some beast, an ox, or a sheep, has trodden down the grain, and this gives occasion to a quarrel; or perhaps one dams up the water till it overflows his own fields, not suffering it to pass by and irrigate those of his neighbour; and this leads to a contest. Those mechanics are also exceedingly set on violent contention to get the upperhand of each other. You wish to crush me, and I wish to crush you. I try to draw away the regard of your employer from you; and you try to draw away the regard of mine from me. Each covets the prosperity of his own business only, careless whether other people live or die.

With respect to merchants and those who open retail shops, they contend still more vehemently.

hementlу. When you see me gaining money, you become envious; when I see you obtaining profit, my eye becomes evil.

This kind of trade is profitable; you want to engage in it, and I want to engage in it. When the profits of trade in a place are great, they conceal it from all others and secretly run awaytoi t by themselves.

Knowing that this kind of goods will lose prime cost, they impose on people to take them off their hand; and afterwards go and insist rigorously on getting the payment. There are others who, beginning trade with an empty hand [*i. e.* without a capital], borrow money at high per centage, but are a long time in discharging their bills. This is what is called, You covet the high, and I covet the long.* Others contend about the differences in weighing, and deficiencies in the quality, of money; every class wrangles. It would be endless to speak of all. The sum of the whole is, they will not yield to each other; if they did, they would become a respectable and worthy people.

As to you, soldiers, living daily in camp, a harsh rudeness naturally forms a prominent feature of your character. On all occasions you take your swords and your spears, and set a beating

* That is, high interest and a long day.

beating and wrangling. Every body says that the military, from their very origin, do not understand propriety of conduct. You must, therefore, in future, resolutely endeavour to understand the doctrine of yielding and propriety. In your neighbourhood, exert yourselves in mildly preferring others, and in melting down the violence of your own disposition. Let all of you, scholars, husbandmen, mechanics, merchants, and soldiers, uniformly learn and practice this doctrine. Let one and all places possess this excellence, and harmonious concord will abound under the whole heaven. Will not the prosperity of the living world be then perfected?

One of the books of old time says, "The humble gain, but the self-sufficient lose," these are two most excellent sentences. Well, how do the humble gain? Humility consists in a mild preference of others. Men of the present day cannot at all perceive their own faults; hence they perpetually wrangle, not considering that contention is the high road to the destruction of their families and the ruin of their persons; and that a yielding spirit is the radical means of preserving their families complete, and of protecting their persons. In every affair, whether small or great, retire a step; and you will assuredly have the advantage. For exam-

ple,

ple, a man scolds me, and I suffer it. If he be a good man he will be grieved for it. If he be a bad man, on seeing that he cannot, by his scolding, have the satisfaction of seeing me ruffled, then there will be an end of it. Will not this prevent a multitude of unpleasant discussions? Do you think that by his scolding me, he will rise to greater dignity; or that I, by bearing with him, shall fall into dishonour?

If I treat him thus mildly, people will all say that I am good, and will desire to unite with me; perhaps confide to me the secrets of their hearts, or their money. He, being thus violent, every one will hate and avoid him. If he meet with difficulties, who will regard him? Is not the advantage then on my side?

Among the ancients there was a man named *Low-Sze-teh*, who once asked his brother, saying, "Suppose that some man should spit in your face, how would you treat him?" His brother said, "I would just wipe it clean off." *Low-Sze-teh* said, "If you wipe it off, the man will despise you the more; only receive it with a smile, and wait till it dry of its own accord." Now reflect that *Low-Sze-teh* who possessed this degree of mildness, afterwards arose to the dignity of prime minister. Does not this example prove that the humble gain?

Well,

Well, How do the self-sufficient lose? Self-sufficiency consists in a conceit of one's own importance.

It is not the possessors of riches and authority only, who, depending on their money and influence, contemn and revile others, and thus bring misery on themselves; but also young men, who, seeing aged and sedate persons, call them "old stocks;" seeing their inferiors, and those who are poor and feeble, address them not in a respectful manner; and, on seeing persons in authority, or country gentlemen, put on lofty airs, saying, "We will not cringe to them or flatter them, but do just as they do."

This species of pride, if indulged, will lead a man to pass the bounds of propriety; to violate the duty of his own situation; and to allow himself in daring acts; this is to invite misery and to call for calamity. This shows how "The self-sufficient lose."

The doctrine taught by these two sentences, may be compared to an earthen vessel. When the vessel is empty it will receive till it be full; if it was full before, and you again try to put more into it, the articles will not go down; strive hard to press them in, and you may overturn the vessel, or break it in pieces. From hence it may be seen how the humble gain,

and

and the self-sufficient lose. They may also be compared to a man who is a little indisposed; knowing that his constitution is weak he will in every thing manifest great care; he will not dare to eat much food; he will not dare to covet much wine and libidinous pleasure; thus he may attain to great age. The man who has not the least illness, depending on his strength and youth, goes to sleep immediately after eating; puts off his clothes in a place where there is a draft of air; observes not the least moderation in regard to drinking or pleasure; and one morning he becomes sick, and his disease incurable. Do not these examples show the true way in which the humble gain and the self-sufficient lose?

Formerly there was a Mr. *Wang-yen-fang*, who possessed this yielding spirit in the highest degree. Once, when a cattle-stealer was seized, the thief said, "I desire rather to suffer punishment, than that *Wang-yen-fang* should be informed." When *Wang-yen-fang* heard of this, he sent a man to give a garment to the thief, and counsel him to do good. From this circumstance the thief became so reformed, that afterwards, on seeing a man drop his sword on the highway, he stood watching it till the right owner came and took it up. There was also among the ancients a Mr. *Kwan-yew-gan*, who also

also possessed this yielding spirit in a high degree. When an ox belonging to another man came, and ate the green shoots of his field, he was not angry; but took the ox, tied him to a tree, and gave him grass to eat. He being thus mild and humble, all the people of his village were renovated. In a time of rebellion, the banditti came not near to trouble him; and those who fled from the impending danger, came to him for protection. When you consider that if one man can yield, a whole country may be reformed, and even banditti renovated, does it not prove the very great value of yielding and propriety?

Farther, you contend, and yet are not the richer for it; and were you to yield, neither would you be the poorer for it. The ancients said well, "He that yields through all the road of life, will not lose a hundred steps; he that through life yields the landmark, will not lose a single field." Hence it may be seen that yielding and propriety are only beneficial, and not attended with injury. Why then not yield? His Imperial Majesty expects that you will all listen to the instructions of our sacred ancestor, and examine yourselves by them.

Did you but treat others with mildness, those who are rude would imitate you and learn mildness. Did you manage business with justice,

tice, those who are dishonest would follow at your heels and learn justice. Did one person take the lead, all the rest would unite and follow. Did one family imitate him, every village and hamlet would do the same. From places that are near, to those that are distant, there would be none bad.

At first it might be difficult; but daily practice would render it easy. Men would become honest—and manners liberal. This would prevent the abuse of the repeated instructions which proceed from the full and gracious mind of his Imperial Majesty.

MAXIM TENTH.

ATTEND TO THE ESSENTIAL EMPLOYMENTS, IN ORDER TO GIVE UNVARYING DETERMINATION TO THE WILL OF THE PEOPLE.

AMPLIFICATION.

We think that when the high heavens produced men, they appointed to every one an employment, as the means of personal support. Therefore, though men naturally differ as to knowledge and ignorance, strength and weakness, yet none should be without an employment. Having employments, all men have a proper duty to which they should attend, both that they may be profitable to themselves, and useful to the world. Having practised these from youth, they will abide in them when they come to age; and will not change on seeing different pursuits. This is what *Mung-tsye* called "The enduring subsistence," and what our sacred father,

father, the benevolent Emperor, called "Essential employments." The essential employments should have the first place. The scholar, husbandman, mechanic, merchant, and soldier, though their employments are not the same strictly, yet, when duly attended to, they become the same in effect.

Now, that in which the body is exercised, is employment. The bias of the mind towards any thing, is the will. If in that which we do, there be undivided exertion, this bias becomes fixed determination. The *Shoo* says, "Wanting to raise a work high, all depends on the will; wishing to have it extended, the whole rests on diligence." Hence labour, and the determination of the will, are mutually necessary to each other, in order to the perfect accomplishment of any great object.

But it is to be feared that, by long continuance, people become wearied; throw aside their old, and seek a new employment. Perhaps, because they are moved to it by vain talk, or because their fate has not yet been prosperous. When their mind hesitates, they fail half way; do what is not their duty; and form vain desires beyond the bounds of propriety. If void of persevering firmness, though hurried about from morning till evening, the plan for the support of life is wanting. If

followed out for some length of time without success, determination is forthwith lost; and the pursuit accordingly fails. Every business is famished by negligence, and rendered prosperous by diligence. Let the will be firmly fixed in the commencement, and its determination rigorously adhered to till the close.

We rejoice to see you prosper, and cannot endure to see you fall short. Let the learned watch over their persons; cultivate virtue; the whole year study the *Shee* and *Shoo*; attentively honour propriety and yielding:—thus, while at home, they may be considered as having the fundamentals of solid learning, and, when promoted to office, they will display useful talents. Husbandman! plough in spring; reap in harvest, and lose not the seasons; be economical and keep within the bounds of frugality in using. Prepare early for wet and dry seasons. At the proper terms, pay in the taxes; cause the earth to yield all her increase. Leave no human strength unexercised.

Let mechanics examine the four seasons; prepare the six materials;* daily and monthly investigate the progress of their pursuits; abide together

* "Four seasons," spring, summer, autumn, and winter. "Six materials," earth, metal, stone, wood, animals, and fibrous plants.

together in their own departments; and thus complete their business.

Let the merchants go round from those places where there are, to those where there are not, goods; and examine the dear and the cheap. Having made exchanges, retire. Let each receive those advantages which are his right. Act with justice. Deceive not.

As to those who are in the camp, war is their profession. Let their archery and horsemanship be fully learned; and their motions in the ranks practised till perfectly regular. When called to till a military field, let them exert themselves to break up the waste ground; and when keeping watch, carefully attend to their *Teaou-tow.** Guarding the border, let them remember that it is an important post; and when doing duty along the seacoast, learn the changes of wind and tide. Were all men to act thus, probably they would not frustrate the ends of their several employments.

Under heaven there is no business accomplished with perfect ease; and yet none which may not be accomplished. Were each to mind his own duty, no one's business would be un-

 successful.

* "*Teaou-tow*," *i. e.* a copper vessel used by the Chinese military for cooking in the day time, and for sounding the alarm at night when danger appears.

successful. Were each to rest in his purpose, the will would not start aside. Suffer not yourselves to interfere with the concerns of others. Do not become lazy. Rather be laboriously diligent than covet the joy of leisure. Rather rest satisfied with homely simplicity than seek after superfluous ornament. When it shall be thus with all, the scholar will live by the good old employment; the farmer be clothed by attending to the ancient fields; the mechanic be supported by the use of his tools; the merchant obtain riches by his commerce; and the soldier have a dependence by affording protection to the people. Each will complete his own office, each mind his own business. Thus, what ancestors have delivered from above will be continued in a connected line to posterity below. Living at ease under a resplendent heaven and clear sun, fullness and abundance will be enjoyed by all. By this you will accomplish the object of our sacred Father's gracious exhortations; and accord with our sublime intention in kindly nourishing you. Happiness shall then be unitedly enjoyed!

[*Contains six hundred words.*]

PARAPHRASE.

The sense of his Imperial Majesty is thus. When Heaven produced you, a fixed occupation was appointed to each, as the radically important means of supporting your persons and families. Therefore, though there be not an uniformity among men; some being intelligent and others ignorant; some strong and others weak; yet there is not one who has not his proper work. Seeing then that there are employments for all, let all attend to them, in order, first, that they may support themselves; and, secondly, that they may be useful in the world. When people have from their infancy, thoroughly learned and practised their employments; when they grow up, they become habituated to them. Being habituated to an employment, if for a moment they wished to change it, they cannot. This is what *Mung-tsze* called, "The enduring subsistence;" and what our sacred ancestor, the benevolent Emperor, calls, "The essential occupations." These essential occupations are of prime importance. The learned, husbandmen, mechanics, merchants, and soldiers, though not of the same class, yet, each attending to his own calling, they unite. Would you have the body to labour, the mind must first decide. The

business being determined upon, the mind will not fluctuate. One of the books of the ancients says, that, "Wanting to do a thing well, the whole rests on determination of spirit—wanting to enlarge it, the whole rests on diligent labour." This expresses that an employment is of equal importance with our very life and pulse. If then an employment be equal to our very life and pulse, why are there in the world, those wandering lovers of leisure? Among these men there are several diseased classes; as, first, the slothful; who, though they commit not any glaring evil, yet delight to trifle, and love to enjoy themselves. These, undoubtedly, are proper materials for the begging trade; secondly, thieves, who care only to eat well and dress well. When persons in a family are accustomed to thieving, they regard not life; neither will they reform. To a certainty, either the heads of these persons are materials for public exposure [after decapitation] or their faces for the branding-iron: thirdly, the pettifogging lawyers, who having learned to write a few sentences of an accusation, move people to litigations. Should they, after having completely annihilated the conscience, give in wrong statements and bear false witness, they may indeed gain a little money; but this is to

regard only the present moment. When their crimes are full, they themselves must suffer punishment, and their posterity being accursed,* will become robbers and strumpets: fourthly, banditti, who connect brotherhoods, form bands, rush on to atrocious enterprises; and, meddling with affairs not their own, excite others to quarrel and then assist them therein. These most certainly are materials for the jail and the *Kea.* These bad characters it is unnecessary to enlarge farther upon. Scholars, farmers, mechanics, and merchants, although they all have their proper employment; yet, after continuing long, become tired of them. Seeing others gaining money and prospering, they instantly become envious and ambitious; change their own old employment, and follow after a new one. Perhaps they are led astray by listening to, and believing others; or, perhaps, supposing that a bad fate has attended them, they first hesitate, and then lay aside their business altogether, when advanced half way. What they should not do, that they do. What they should not think, that they think; by and by mental resolution completely fails, and nothing can be effected. The mind is confused and the business ruined. Is it not a pitiable case? But they consider not that the employments

* Literally, broken and ground, as on a grindstone.

employments of man's life, not excepting a single one, may all hit the mark. It is solely because men become idle; then a prosperous business is soon ruined. Were they diligent and humble, occupation would shortly become profitable. But there must be imprisoned firmness of decision; exertion of the whole mind and strength in acting; and unceasing perseverance even to old age. This is the way to carry on, with effect, the essential occupations. His Imperial Majesty only wishes the ways of your families to be prosperous, and without ill success. You should all rigorously exert yourselves. The literati should learn with care, and act with caution; all the year, and all the day, study books, and converse of propriety, and not anxiously covet fame. If they be successful, apply; and if they be unsuccessful, apply. The ancients were used to say, "The more I study, the more unlikely I seem to be successful. What have I to do with fate? the more unlikely I am to be successful, so much the more diligently will I study. What has fate to do with me?"*

Seu-tsaes

* The meaning of this seems to be, that the decree of fate does not violate the liberty of the human will—or impose a *necessity* on man to act either in one way or in another; but leaves him at liberty to act under the in-

Seu-tsaes who thus vigorously apply themselves to their proper work, will, in the family, be good *Seu-tsaes ;* and, when advanced to the office of Mandarins, will prove instruments of great utility.

Ye husbandmen, do not vex yourselves about dry and wet seasons. When you have to reap, sow; and when you have not to reap, sow. There is a good old saying, " If planting the field be not successful, there will be but one year's poverty." It was also said, " The farmer should not, because of a bad harvest, lay aside the plough." To sum up the whole, in the spring, sow ; in harvest, reap ; and do not lose the seasons. Be sparing of the grain ; do not lavishly waste it. Prepare in good time for years of scarcity, and pay in the taxes at the proper terms. Plant all the field ; leave not an inch uncultivated ; let your whole strength be spent in this ; leave none of it unexerted. This is the way to complete your employment.

You, mechanics, should observe the seasons, and provide materials in good time ; morning and evening practise, and strive to excel ; be not

fluence of *motives* which may either direct his way, or destroy his felicity ; according to the sources from which they are drawn.

not of those that have three minds and two ideas, [*i. e.* who go about in hesitation]. The art which ancestors have handed down, let their posterity adhere closely to. Having learned that art from childhood, continue to labour at it to the end. This explains the attention of mechanics to their employment.

You, merchants, should inquire diligently respecting the state of commerce. Buy cheap and sell dear; but be just, and do not cheat people. When profits are numerous, act; and when profits are few, act. The proverb speaks to the point: "Seeing men in haste, do not seek to overtake them." It is also said, "Though detained ten days at the head of a cataract; in one you may traverse the nine provinces."* This shows the attention of merchants to their employment.

With respect to you, soldiers, to attend in the camp is your employment. To charge the musket, fly on the war-horse, draw the bow, and perform military evolutions, constitute your

* In the inland navigation of China, there are numerous cataracts to be passed, and when the rivers are inundated, the trading vessels are sometimes long detained till the waters fall; but afterwards sail with amazing expedition.

This proverb is introduced to show the necessity and benefit of patient perseverance in trade.

your work! let these all be thoroughly learned. Practising in the ranks, let all your motions be perfectly regular. When commanded to till new land [for the support of the army in a long campaign] exert yourselves to break up the waste ground. Commanded to go on guard, exert yourselves to watch with vigilance. Commanded to the borders of the empire, exert yourselves to guard that important spot. Commanded to keep watch at sea,* exert yourselves to understand the favourable and unfavourable changes of wind and tide. Thus you will complete your employment.

Besides these [five classes already addressed] there is a class of poor people who have neither lands to till, nor money to engage in commerce; and who do not understand any of the mechanical arts. You must unavoidably hire yourselves as day labourers, in order to obtain a living. Your backs must bear, and your shoulders carry. Only be honest and diligent, and you will not lack either food or clothes.

The proverb says, "Each single spire of grass has the dew of a spire of grass allotted for its nourishment." It is also said, "The birds of the

* Watch at sea, *i. e.* near the seaports to prevent pirating, and contraband trade.

the wilderness are without provisions; but heaven and earth are wide."*

Would it not then be strange to suppose that you should not rest in, and discharge the duties of your station?

But it is not the men only; women also have their proper work. You must dress the flax, spin the cotton, embroider with the needle, and weave sarcenet, gauze, silk, and grass-cloth. Why should you prefer the pearls, gems, gold and silver which you see some possess? Go and make shoes, stockings, and clothes; and for these you will get money and grain in exchange. Be attentive to your employment; and your thoughts will not hesitate.

Observe the people of the age, whether men or women, if they do not rest in their own sphere and mind their own duty, but love to eat good things, to wear fine clothes, to sit at ease and go about idling, they will do a great many things contrary both to propriety and to rule.

The ancients said well, "When idle, the thoughts become lascivious." If a person become

* The instruction intended to be conveyed by quoting both these proverbs is, that there is room for the exertion of all classes of society, and that their exertions, if well directed, will not be in vain.

come habituated to idleness, the thoughts of his heart will then walk in the road of corruption.

The whole of these evils arises from indetermination of the will. The first step is slothfulness; the next, covetous desire of other people's comforts; and the man having forgotten his own business, will without all doubt proceed to wickedness, robbery, corruption, lasciviousness, and every species of crime, till he transgress the law of his sovereign, and commit unpardonable offences. How lamentable is this!

Now consider; in the world there is no employment that can be accomplished with perfect ease; and there is none that may not be accomplished. But men must attend to it with a patient and persevering mind; then every one may be able to settle in life, and acquire a little property.

It was well said by the ancients, "Were you to continue patiently in labour, then a large mortice iron may be rubbed down to be a small needle. Were your heart determined, you might cut a channel through a mountain, for the waters of the sea to communicate with the fountains of the earth." Now, do not you think that to rub down a mortice iron to the size of a needle, and to cut a channel through a

mountain

mountain for the sea to pass, are very difficult things? Yet with continued labour and a determined mind they may be effected. How much more men's employments! Were there a determined mind, and continued labour, what might they not accomplish? The thing of first importance for man is, to rest satisfied with the decree of fate. To be convinced that the decree of fate is immutable, will greatly ease and quiet the mind. Go, under the influence of this consideration, and attend to your employment. Go not about in [hesitation] doing this, that, and the other thing. Do not become lazy, and weary of labouring. Be ever diligent. Do not on any account covet self-enjoyment and idleness. Be honest and rest contented in your own sphere. I had rather that people should despise me as a rustic villager, than that I should desire the affluence and ease of others.

Let the learned study; the husbandman plant; the mechanic labour; the merchant trade; and the soldier mind his military duty. Let each one do his own business; each one fulfil the duties of his own office. Then you will continue in a connected line, the employment of your ancestors before you, and deliver it down to your posterity after you. All will rejoice and mutually enjoy the blessings of nation-

nal

nal propriety. Then the gracious and abundant wishes of our sacred ancestor, the benevolent Emperor, will be accomplished: the anxious hope of his present Imperial Majesty's full heart respecting you will be satisfied. How delightful such a change!

MAXIM ELEVENTH.

INSTRUCT THE YOUTH, IN ORDER TO PREVENT THEM FROM DOING EVIL.

AMPLIFICATION.

FROM of old, the chiefs of towns and villages, on the first (day) of the moon, read the law and called on the myriads of the people to instruct their youth. Once a year there was an examination. When they went out to hunt and make war, they were collected into the camp; reviewed while using their arms; and morning and evening received admonitions. Men knew to love themselves, and dared not venture to run into crimes.

How excellent! How lovely such manners! Our sacred father, the benevolent Emperor, reigned sixty-one years; extended benevolent regard to the empire as to his own children; and widely diffused the means of family instruction.

tion. His liberal favour, nourishing and multiplying the people, has come down to the present day. We, having received the mighty trust, and realizing our sacred father's compassionate regard to all, are no day without thinking of you, our people; and no day without thinking of your youth.

Youths, at the age of ten, are called *Yew-heo*, at twenty *Yo-kwan*. The blood and spirits are then unsettled. The understanding begins, gradually, to unfold itself. For educating and restraining them, there is no period equal to this. The incautious conduct of youth generally arises from the neglect of early instruction by fathers and elder brothers. They entirely depend on them to unfold their virtuous nature, restrain their corrupt propensities, enlarge their capacity of knowledge, and watch over their love of pleasure. With regard to the love of parents, and respect for elder brothers, these are dispositions which all men possess by nature. Could you, fathers and elder brothers, explain these things for their admonition, and teach them that there should be affection between prince and minister; different departments in the family concerns between husband and wife; respect between the elder and the younger; and truth between friends;—were

you thus to give a proper direction to those good principles which they naturally possess, transgressions of the law, and breaches of their proper duty, would be few.

The scholar, husbandman, mechanic, and merchant, have each an employment to deliver down; and the families of the military have the art of war to practice from age to age. The good and evil, deviation and rectitude, of these youths, all undoubtedly commence from infancy. The proverb says, "In youth to form them is easy, as the spontaneous offspring of nature."

Once habituated, they will find all free and natural. Evils among a people proceed gradually, till they become confirmed habits. They commence by sauntering about idly, gambling, drunkenness, forming banditti, and lascivious practices; till at last, being constantly immersed in these, they awake not, are taken in the net of the law, and punished! Will you, then, fathers and elder brothers, be able to feel comfortable alone? Rather than have to repent unavailingly after the evil is done, how much better would it be rigorously to instruct them while they are yet innocent! Teach them that there is nothing of more importance for them to practice than filial piety, fraternal duty, and husbandry. The heart must

must preserve propriety, justice, moderation, and shame.

Therefore go before them, personally, as their rule and exemplar. Awaken their ear to listen; command the eyes to behold; speak for their instruction.

Make these youths daily to see and hear [something good] till they attain full proficiency therein. Taught to act according to the customs, and continuing to persevere for a length of time, the ground of their heart will become good; their moving and resting will be regular and orderly; their errors few, and their families protected. Daily advancing in virtue they will become useful instruments.

Moreover, family instruction being frequently communicated and fully learned, the youths will act accordingly; and when government [at the seasons of examination] issues orders to promote the worthy candidates, their fame will be manifested. Having illumined your gates, they will also hand down felicity and honour to your posterity. Fathers and elder brothers will all have glory. But suppose they should be of slow capacity, and not intelligent; yet, receiving instruction, and abiding under its renovating influence, neither punishment nor disgrace will approach their persons. The people in the neighbourhood will all regard them as worthy

and good. In the prosperity of a family, what is there greater than this?

Again, those who at this day are sons and younger brothers, will afterwards become fathers and elder brothers; and, having received the collected virtues of former ages, they will practice propriety and humility. All men will attend to filial piety and rectitude. From the metropolis and large towns [the change] will extend to the thinly peopled hamlets and scattered huts on the hills. The emblem of peace will co-extend with the nation! Then our fondest expectations will not be disappointed.

If they delight in virtue, the sons of the plebeians may rise to honour and glory; but if not virtuous, the sons of the chief ministers of state must fall into dishonour and contempt. Should not then wise plans of instruction be adopted, and the patient labour of mental cultivation be steadily adhered to in their younger years?

Soldiers and people! respectfully listen—do not disregard this.

[*Six hundred and forty-five words.*]

PARAPHRASE.

The meaning of his Imperial Majesty may be expressed in the following manner.

Men, in general, have children and younger brothers, who stand in the utmost need of instruction. From of old they called on the people every one to teach his own youth at home: and, moreover, in every city, town, village, and hamlet, there were teachers appointed, who on the first day of each moon explained his Majesty's law to the people, and called upon the youth to learn and practice that which was good.

There was also annually, a public examination held, to inquire into the merits and demerits of the youth.

When they went out to war, they were instructed morning and evening in the camp, and exhorted to do that which was proper. Hence all understood to love virtue, and would not walk in the paths of vice. Such manners were really excellent. Our sacred ancestor, the benevolent Emperor, who sat on the throne for the space of sixty-one years, truly and ardently loved the people. His Imperial grace, high as the heavens, was not manifested on one occasion merely; but even down to the present

time there is not one under the wide heavens who has not shared of his favour. His Imperial Majesty who now sits on the throne, acting consonantly to the abundantly gracious views of his sacred father, the benevolent Emperor, there is not an hour or a moment, in which he does not tenderly love you his people; and still more, there is no hour or moment, in which he does not tenderly love the youth, the children of his people. But why does he also tenderly love your children? Because to instruct them is of the utmost importance. For generally, from the age of ten and upwards, to that of twenty and upwards, the mental flower begins to unfold. Their minds are wholly void of decision. If you wish them to be good, they will be good; if you wish them to be evil, they will be evil. These are weighty results. If the children and younger brothers in your families do not learn that which is good, it is wholly the fault of you, fathers and elder brothers. While in their childhood, parents and elder branches of the family know only to be tender and indulgent to them. They give them fine clothes, flowered and of various colours, to induce others to look at their beauty; they also give them nice things to eat. They had rather not eat themselves, and give to their sons and daughters. On hearing them scold

people,

people, they do not discountenance and make them ashamed, but on the contrary say, "they scold well!" Seeing them beat others, they say, "There is a bold and spirited fellow! he will not fear the face of man." Though clearly knowing the faults of these young people, they positively will not diminish them, saying, "The children were merely playing; let them play; that is enough for them; why hinder them?" Though seeing them degraded, and stealing the property of others, they praise their cleverness, and say, "From childhood they know to look homewards."*

Now consider; what good or evil do children know? They wholly depend on parents and the elder branches of the family, to give a proper direction to their good disposition; to root out their evil thoughts, and to open and enlarge their capacities to knowledge, that they may not be narrow and little minded. Select every thing for them, and do not indulge their inclination; then all will be well. But you will not instruct them; you allow them to act according to their own inclination, until at length they do evil, involve you, their parents, in contempt, and provoke you to anger; so that you will fret against them as born under an

* *I. e.* to mind the interest of their own families.

an ill fate. But know you not, that children from the moment of their birth have the dispositions of affection to their parents, and to their brothers and sisters, all complete. It is solely because you seldom exercise authority over them, and do not instruct them, that they learn to do evil. If you wish to instruct them, you will not allow them to wear silk and satin; but clothes of common cloth; not only with a view to be sparing of their future comforts, but especially lest being accustomed to wear fine clothes, they should afterwards be dissatisfied with this, that, and the other thing. You must not buy sweetmeats and delicacies and give them indiscriminately to eat; not only lest their palate should become accustomed to the taste of that which they may not be able afterwards to obtain; but also lest eating indiscriminately, instead of nourishing them, should produce sickness and disease. Whenever you see them scolding any one, or fighting with other children, no matter whether they are in the right or in the wrong, you should correct your own first. Hearing them tell a lie, reprove them; seeing them take only a needle or a rush belonging to another, correct and admonish them. Daily talk to them of filial piety, fraternal affection, fidelity, and truth.

Discourse

people,

Discourse to them of the good men and good actions, both of the former and present time; and call on them to imitate these. Teach them to keep near the persons of correct character; and to remove to a distance from men of corrupt conversation.

While at home with father and mother, you should teach them the duty of children; command them to be affectionate and respectful. Teach them that they must not be obstinate, or indulge their tempers; that in every affair they are to ask your permission; and that they are not to presume to direct, or decide for themselves.

With respect to his Majesty's law, it is very rigorous: you should inform them about those things which are transgressions of the law, and of those offences which are unpardonable, that in nothing they may act rashly; and that they may be aware that if they do transgress the law, neither their life nor property is safe. Learning from childhood to honour and to venerate the government, they will not, even to old age, dare to transgress. Again, you must teach them, that when they grow up, marry wives, and become housekeepers, there should be mutual honour and respect between husband and wife; no trifling or promiscuous chit chat. In a family the great are great, and the

the small are small.* They must be taught not to confound these distinctions by acting contrary to propriety and rule. And teach them, that in forming friendships, one must be one, and two must be two ; † there must be no falsehood. They are not to act as mere wine and flesh friends,‡ wholly void of the true spirit of amity. These several things complete the five relations. If matters were really thus ; were the root good, whence could evil fruits proceed ?

If you do not teach and guide your children from their youth, but nourish their evil dispositions till they become habits, and when grown up, call on them to reform, it will then be impossible.

To sum up the whole, you should, in instructing them, let them every day hear some good words, and see some good actions ; and call upon them to imitate upright men. The proverb says, " He that follows good men will learn to be good himself." This is a sure maxim.

Consider,

* That is, they should act as such, and be honoured according to their age and rank in the family.

† A peculiar mode of expression denoting a rigorous adherence to truth.

‡ A certain description of persons to be met with in the world, who are good friends with you at the bottle, and when there is a full table to invite them to.

Consider, you people, whether scholars, husbandmen, mechanics, or merchants, you have all employments to hand down to your families; and even the military also, generation after generation practise the art of war. If you then would have your posterity to deliver down and preserve your employments, how is it that you do not teach them? If you indulge them to their destruction, how can you expect them to learn and continue in your occupations? The proverb says well, "Bend the twigs of the mulberry tree, while they are yet small." Every good and evil in the life of man commences from his childhood.

Another proverb says, "From youth look forward to age." If, when young, they learn that which is good, they will act in the same manner through the whole of life.

Not only is this the case, in regard to learning and practising that which is good; but what one description of evil is there which is not learned from childhood? Whether slothfulness, incorrect actions, or sauntering about at leisure? Whether a relish for wine, and gambling; or a propensity to connect themselves with the fox and dog fraternity,* which transgress

* A term denoting association of bad men for bad purposes.

transgress and create disturbances? [Assuredly they all commence from youth] from these they gradually proceed to great crimes, are beaten, and punished. When you, fathers and elder brothers, shall see them suffering the just demerit of their crimes, I dare say your minds will not be wholly easy. Rather than have afterwards to repent, when repentance will avail nothing, would it not be much better to instruct them before hand? But what shall we teach them? Obedience to parents, and honour to superiors; these are the two most important doctrines under heaven; again [teach them] to be diligent in agricultural pursuits; and every hour and moment to preserve in their minds four things, viz. Propriety, justice, moderation, and a sense of shame; these are the radical principles for the conduct of human life, the great road by which to pass through the world. The whole of life they must not be departed from.

But in teaching your young people, you should not be impatient. If you reject the iron, you can never make the steel.* If you be diligent

* The meaning of this is, that those who cannot endure the patient labour of daily and progressively instructing their children, cannot expect to see them possessed of knowledge, or fit for important services.

gent to-day and idle to-morrow, it will be impossible for your children to learn.

It is necessary, by slow degrees, to lead them, encourage them, and restrain them, in order that they may in the end, of their own accord, walk in the good way. There is still one thing more. Not only should we in this matter teach our children, but we should also ourselves set a good example for them to imitate. The posterity of the sacred sage [Confucius] are never known to be angry. The posterity of *Tsang-tsze* never seen to scold others.* These [examples] prove the principle, that habitual practice renders things spontaneously easy.

Observe those families that are given to theft. The sons and daughters which they beget, all steal and pilfer; yet can it be supposed that heaven planted in them alone the seeds of theft? It is solely because their parents do not teach them to do good, and have no good example to show them. Their children, one generation after another, seeing the pattern, follow it, till they become a complete race of thieves and robbers. To distant places their name is heard of.

† Mildness is said to have been the most prominent feature in the character of Confucius; and cautious watchfulness in that of *Tsang-tsze*. *Tsang-tsze* was one of the disciples of Confucius, and the writer of the *Ta-hio*.

of. The superior class of persons will have no communication with them; the middle class of society will form no relative connexions with them; and to endless ages the day will never come that a single trace of honour will be visible among them. From of old, fathers and elder brothers were the teachers of youth. Every morning and evening they uttered some good sentence, and performed some good action; their sons and brothers had an example of both in their minds, which they could not but know and remember.

If parents, and the elder branches of the family themselves be first corrupt, though they may daily take the doctrines of the virtuous sages, and discourse of them to the youth, yet these youths will not accord with what their mouths speak, but rather imitate what their persons act.

Hence it may be seen, that those who teach children ought themselves first to be of good character; and both before people, and behind their backs, compare the present with the past; often repeating and enforcing their instructions. Your youth, to-day seeing and hearing that which is good, and to morrow seeing and hearing that which is good, will by such means learn the proper manners; acting thus for a length of time, the ground of their heart will become

good

good and useful; moving and at rest, they will be upright, and not practice evil actions. Thus both your own property may be preserved and your children rendered good and useful members of society.

Those of them who can study and advance in learning, will become Mandarins; their parents will be covered with marks of Imperial favour;* splendid light will illuminate the gates of their relatives; and their posterity, through after generations, will all be surrounded with rays of glory. Look at this, ye fathers and elder brothers; would you not be pleased with it?

But suppose that your children be stupid, and inexpert, and unable to advance in learning; yet if they receive your instruction they will take care of themselves, and mind their duty; they will neither bring woe on themselves nor involve their parents.

And allowing you to think of them [as meanly as you please], yet every body in the neighbourhood will say that they are good. Do not such things contribute to the happiness of a family?

 Farther,

* In China when a man becomes an officer of government, his father and mother, whether dead or alive, hold the same rank as he and his wife; and have the same epithets of honour conferred on them.

Farther, when you, sons and younger brothers, now in your youthful years, grow up to manhood, and have children and younger brothers of your own, you will then become fathers and elder brothers. Be sure that you take the instructions which your parents have taught you, and teach them to your children. Then, every house and family will possess propriety and justice, the great whole will preserve harmonious excellence. From one place to all places, goodness will extend. What is called "the emblems of peace pervading all under heaven," consists merely in these, and in nothing else. Thus the anxious hopes of his Imperial Majesty's full heart concerning you, will not be frustrated.

All of you consider. If you act worthily, though the sons of rustic villagers, you may become officers of government and illuminate your ancestors. If you act unworthily, though the sons of the first ministers of state, you must sink into the lowest degree of contempt.

These things show that, in instructing children and brothers, the whole depends on rigorous diligence while they are in youth.

Let all attentively hear it.

MAXIM TWELFTH.

SUPPRESS ALL FALSE ACCUSING, IN ORDER TO SECURE PROTECTION TO THE INNOCENT.

AMPLIFICATION.

THE national law was established in order to exterminate the wicked, and awe the guilty; it can never be supposed that it was to open a way for the villainous to involve the innocent in difficulty. But when a piercing or wounding injury has been received, both reason and sense require that it should not be passed over; it should be reported to the magistrate, begging him to give judgment. This gives rise to legal indictments. But there are some lawless persons who love strife, and employ their learning to promote it, and thus secretly give vent to their deadly poison. They either disguise falsehoods under the semblance of truth, or borrow some pretext in order to raise the

waves of trouble; perhaps form some plan to be revenged for former enmities; or secretly remove woe to the doors of others, in order to cover their own crimes. Confounding the right and the wrong; perplexing the crooked and the straight, they often feign indictments, stating the great injury they have sustained, in order to display their dexterity in shooting at a shadow and seizing on the wind.

Again, there are some who use the pencil as their sword, and move others to lawsuits, that they themselves may live thereby. They look on lawsuits and jails as mere children's play; and use their utmost skill in composition in hopes that by their dexterity they may gain the day. They first try to set friends at odds, and then to act as mediators, that they may obtain rewards from both. The villages dread such, and call them "Masters of litigations."

Associating with vile persons, they wickedly form plans to adhere to, and support each other in the prosecution. The magistrates are sometimes blinded by them, so that the innocent are rendered unable to clear themselves; are first tortured and then beaten. In the melting furnace what can be asked for, which may not be confessed.* And supposing that at length their

* Denoting that under severe tortures, men, though not guilty, will confess any thing.

their wrongs should come to light clear as the snow, yet it is not till they have been long involved and have bitterly suffered.

If the injury be small it occasions a waste of their time and loss of business. If great, their property is wasted and family ruined. The innocent who are falsely accused, are indeed greatly to be pitied; but those wretches who falsely accuse them are still more to be detested.

Our sacred father, the benevolent Emperor, compassionating the people, rigorously prohibited the vile, and conferred the admonitory Edict, saying, " Suppress all false accusing, in order to secure protection to the innocent." Now false accusers must suffer the punishment of those crimes of which they accuse the innocent.

The commandment is exalted and most perspicuous; yet there are some who dare presume to transgress. The lust of gain having corrupted their hearts, and their nature being moulded by deceit, they spirt out the poison lodged within; vainly hoping that the law will excuse them. But they consider not, that if a false statement be once discovered, it can by no means pass with impunity. To move to litigations with the view of entrapping others, is the same as to dig a pit into which they

themselves shall fall. Is there any gain in that? We have heard that among the ancients, there were two eminent men: one suffered his ox to be taken away without making a noise about the matter; and the other allowed his grain to be taken away without making any tumult. In this way they at length brought the aggressors to genuine shame and repentance, to excellent propriety, and the spirit of yielding. Such examples should be honoured. Soldiers and people! set yourselves to imitate them.

Again, let it be attentively considered that the Sacred Edict does not say, "prohibit," but "*suppress*" [false accusations], which expresses that it is much better to induce false accusers to renovate themselves than to restrain them by rigour of law.

That which the Mandarins see and hear, is generally partial and unconnected. What is partial and unconnected, they must be at the trouble to investigate. But the eyes and ears of the neighbours are ever near; being near, what is daily done is fully known. They should therefore pluck up both trunk and root; and search out their accomplices. Those who do it without the intention of the mind, patiently reason with them. Those who do it intentionally, sharply reprove them. What innocent families daily do, they may without shame show to all

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in the neighbourhood. Those false accusers, finding that the public opinion cannot endure their falsehoods, will not dare to act as formerly; and not only so, but their own consciences also will not suffer it. Those who formerly planned in darkness, and projected in secret, being put in fear will quickly repent and reform, as the ice melts and the mist disperses. The military not falsely accusing each other, the innocent among them will be protected. The people not falsely accusing each other, the innocent among them also will be protected. The military and the people, not falsely accusing each other, the military and people will all be protected. Lawsuits, and the injury both of the prosecutor and defendant, will be prevented.

Thus, perhaps, according with our instructions, and supremely desiring that which is proper, the empire may be freed from false accusing. How desirable! We wish you all to understand and obey this.

[*Six hundred and nineteen words.*]

PARAPHRASE.

The meaning of his Imperial Majesty may be thus expressed. In the empire there are good men, and there are bad men. His Majesty's

law was originally formed with the view of punishing bad men; that those who are void of conscience and commit crimes, having magistrates to correct and keep them in awe, might reform their errors and renovate themselves. How could it be supposed that the public offices [where the law is administered] were established in order that villains should go [thither] to injure good men!

Lawsuits are the most unprofitable of all things in which men can engage. Indeed when extreme wrong is suffered, right indispensably requires that it should not be allowed to pass with impunity; but be laid before the magistrate, that he may give judgment. Hence there are accusations and defences. These, at first, arose from absolute necessity. But there is a class of men, unequalled in wickedness, who, accustomed to love litigations, are constantly revolving in their minds some diabolical scheme. At every opening of the mouth they say, "Without a little falsehood it is impossible to make a good indictment." Perhaps affairs that never existed they represent as though they were; or lay hold on some innocent action, in order to raise a mighty storm. Perhaps they have some resentment against a person, and consult to form a plan for being revenged on him; or perhaps they themselves have

have committed some crime, and strive to draw in several persons who had no connexion with it, in hope of clearing themselves. They make that wrong which is right, and that right which is wrong. Their own cause, originally crooked, they make it to appear straight. The cause of others, originally straight, they make it to appear crooked. Turning things heels over head, by confused and contradictory accounts, they frequently try to display their skill; pretending to have been greatly injured and oppressed by that which never had substance or shadow. [In their accusations] they will maintain, that those who have committed suicide, have been murdered by somebody; that those who have sold their land [when in want of money] at a lower price than they would otherwise have done, had it usurped. When a squabble takes place about the payment of debts, they affirm that the money was violently taken away. Affairs that have been clearly determined, they will carry before another court, and resolutely maintain that the magistrate was blinded by the cankerworms of the public offices.* When a widow has matter of complaint against her brother-in-law, they will maintain that her friends desired to force the widow to marry a second

* That is, deceived and bribed by the clerks.

second time, contrary to her modest wishes. Fearless of after consequences, they teach husbands, sons, and fathers, to present their accusations in the name of a wife, mother, daughter, or little child, that by using the most affecting language, they may represent it in the worst light, and thus work on the minds of magistrates till they decide in their favour. Hence it is that the law very strictly prohibits false accusers; making their punishment three degrees heavier than that due to the crime of which they accuse others. The law being thus rigorous, how does it come to pass that there are still false accusers? It is either because the present *Chow* and *Heen* [*i. e.* magistrates of the larger and smaller divisions of the country] are too lenient, and do not correct them with due severity; or because they [*viz.* the magistrates] have some faults; and in order that these pettifogging attorneys may not disclose them, they dare not refuse to attend to their representations. These several classes of persons however do evil by themselves alone.

But there is another class of vagrant people, who understand a little how to make a few sentences of a half intelligible indictment; set themselves up as masters of composition; and encourage others to aid them in evil. Perhaps being

being able to bear the torture,* and beating, they become [false] witnesses. Meeting with some trifling quarrel in the neighbourhood, they begin to bluster and move the parties to litigate.

They consult with the police officers and clerks, and all join to cheat the applicants out of their money. If the cause be tried, they have their share; if it be settled without being tried, they have their share also. If by some lucky chance the prosecution should be successful, then both the prosecutor and the defendant sustain loss; but they are the gainers; and consider the parties as ever after under additional obligations to them.†

They alone reap the profits, both of sowing the seed and selling the grain; while on the other hand, the poor fools who employed them must ever be thanking them and praising their great talents. If the cause be lost, they will stand by and see you [whom they have imposed on] beaten and disgraced; while not a single hair of their own is touched. All the people

*. Verte.

† There are in China certain tortures inflicted on suspected persons, and sometimes on those who are witnesses in a cause, to induce them to confess, and it is not uncommon to find a man who for a moderate compensation, will affirm any thing and take his chance of a beating.

people in the neighbourhood dread this description of men, and call them the *Masters of litigations.* Yet should the magistrates enquire of you who were the writers of the accusation, you, stupid people, spare these knaves, and positively will not tell the truth; but say it was some passing fortune-teller, physiognomist, or quack-doctor. They deceive you and lead you into the deep waters; your family is ruined; your money spent, and yourselves beaten; and still you spare them. Is not this the extreme of stupidity?

Because this class of pettifogging lawyers form a combination with the higher and lower servants in the public offices, who all lay their heads together, to support each other in accusing, in witnessing, and in every excess; therefore the magistrates are sometimes blinded. Good men lose their cause, perhaps are beaten, or put to the torture. From of old it has been said "Under the three torturing boards,* what can you demand that will not be confessed?"

Being

* Three boards, *i. e.* three small pieces of wood, between which the legs, or arms, or fingers, are put, and which are then fastened with a cord, both above and below, with two men to draw, one on each side; which together with strokes on the outer pieces, occasions the most excruciating pain.

Being unable to endure the torment, their mouth will confess at random. We shall not affirm that the wrong can never be brought to light; but if it should, that must be at a considerable distance of time, and not without buying the higher and bribing the lower [officers]. If the wrong be but small, still it occasions a waste of their time, and delay of business.

If it be great, their families are ruined, and their property swept away. That these good people should be thus insnared by them is truly pitiable. These wicked ones who injure the innocent, how much more hateful are they? Therefore our sacred ancestor, the benevolent Emperor, compassionately thinking of you his people, and earnestly desiring to reform the vile, circulated this section of the Sacred Edict which says, "Suppress false accusations in order to protect the innocent;" this was done with the sole purpose of shielding the guiltless.

In the statute book of the *Ta tsing* Dynasty it is said that the punishment of false accusing is to be increased threefold.*

As

* That is three fold more than those whom they have falsely accused should have suffered had they been really guilty. For example raillery is punished by ten blows of

As there are some accusations of which the half is false; some, where the whole is false; some, the lighter parts of which are true, but the heavier false; and some, wherein a light offence is falsely represented as a heavy crime; therefore there are different degrees of punishment. Whatever the accused has actually suffered [before the discovery] over and above what he ought to have suffered [supposing him guilty in part], *that* his false accusers must suffer. If the matter be discovered before the accused actually suffers, then the crime of the accuser is redeemable.

The law is very minute and perspicuous. This crime is not a light one; but these men's eyes are bedimmed by the smoke of the fiery lust of grain; they become covetous and forget their danger also; their natures being cast in a bad mould, they indulge themselves to the injury of others.

You reason probably thus, "If I injure others, how should the magistrate know it?" But do you not know that there are none of the words you utter, though without substance or shadow, [*i. e.* the most secretly spoken] hidden from the magistrate. If the magistrate act according to law,

the bamboo. If a man is falsely accused of this, and the fraud discovered his accuser suffers forty blows.

law, then if you have falsely accused any person of capital crimes, you yourselves must suffer capital punishment. If of crimes that deserve banishment, you yourselves must be banished. If on examination the master of this litigation be discovered, the torture and the bamboo will inevitably be his consolation; banishment to distant countries, or employment on the public roads [as a convict] are the fruit of his conduct. Though he should for once escape, yet at length he will inevitably come to this end; his sons and grandsons, his wife and daughters will all be broken and ground down, to clear off the debt of his former crimes. Do not therefore say that the justice of heaven does not know. Is it not evident then that your coveting gain, which leads you to injure others, is, contrary to your design, to injure yourself?

It is known that in ancient days, there was a *Lew-kwan*, a man of a very liberal and enlarged mind. As he went out on a time, in his one ox cart, to take an airing, he met a man who had lost an ox. Mistaking the ox which was harnessed to the cart for his own, the man said that *Lew-kwan* had stolen his. *Lew-kwan* did not make a tumult with him, but gave him the ox. Afterwards the man found his own ox, and then restored *Lew-kwan's*, confessing his great mistake. *Lew-kwan*, contrary to what might have

been

been expected, soothed him and did not at all upbraid him. There was also another person, who when a man had forcibly taken away some of his grain, did not in the least contend about it. Afterwards the man knew that he had erred in taking it, and again and a third time went to confess his fault. This man did not in the least reproach him. Manners of this kind are truly good. You, soldiers and people, should all imitate them, then all would be well.

Again consider that the Sacred Edict does not say, "Prohibit men from false accusations," but, "Suppress them." This word *See* [*i. e.* suppress] has a deep sense. The meaning of our Sacred Ancestor, the benevolent Emperor, in this was, that though to prohibit you by the penal laws from false accusing, might induce you from a terror of punishment to reform; yet as the poisonous breath stored up in the mind, might on some future occasions break out with greater violence, it was much better to counsel you to renovate yourselves, that you might all mutually yield to each other, and litigate no more.

If you, magistrates, solely depend on the penal law to restrain these [false accusers], allowing you to be very intelligent magistrates; yet as the eye and the ear are limited, how can you restrain so great numbers? But counsel

and

and renovate them that they all may mutually advise and caution each other. Consider who is there, among the people in the country or village, always dwelling together on the same spot, that every body does not know? If they be not united in the bands of relationship, yet they are in those of friendship; and how can one speak a word that every body does not hear? When persons wish to go to law, you should search out the root of the matter, expose its consequences to them, and inquire who are their partners in it. Perhaps they have been at first incited to litigate by others, and do it not from choice; then patiently speak to them. If they do it from choice, sharply reprove them.

Although those who go to law, all strive to get the upper hand, yet you, good men, will speak according to reason and uprightness, and in the eyes of men have therefore no cause of shame. As to false accusers, when they see that the public opinion does not suffer, then they will not further dare to go and accuse.

Again, when they learn the great reasonableness of your general sentiments, would it not be strange to suppose that their own consciences should not be touched in the least? their own hearts will assuredly not suffer them to litigate. Their former secret and diabolical schemes will be repented of and completely changed, as the ice

melts away and the mist disperses. When the soldiers shall not falsely accuse each other, the innocent among them will be protected. When the people shall not falsely accuse each other, the innocent among them will also be protected. When the soldiers with the people, and the people with the soldiers, reciprocally say, "You shall not falsely accuse us, and we will not falsely accuse you," then both soldiers and people will be mutually protected. The ruin both of the prosecutor and defendant will be prevented; all will be completely renovated, and under the whole heavens there will not be left a single false accuser! Will not this be well? Obey this exhortation, all of you, soldiers and people.

MAXIM THIRTEENTH.

WARN THOSE WHO HIDE DESERTERS, THAT THEY MAY NOT BE INVOLVED IN THEIR DOWNFALL.

AMPLIFICATION.

We, cherishing, and reigning over, hundreds of thousands and millions, have united all within the four seas into one family, and joined the myriads of the people together as one body.

None of these, whether under the flags, or of the people, whether within or without the capital, are viewed differently.

In the commencement of the present dynasty a decree was passed, requiring that men and officers under the flags—when within should protect the capital; and when without, defend the several provinces. If there be any among these who without receiving an order, secretly go to other provinces, they are considered as deserters:—the law very rigorously prohibits

such. In those places to which deserters go, the soldiers and people, not searching them out, but negligently suffering them to remain, are punished equally with them.

Probably the reasons of the vile practice of hiding deserters, are not more than two. Those who desert must ingeniously disguise their manner and speech; and some of you, deceived by them, do not know them to be deserters, and suffer them to remain. This is one reason. Some again, well knowing them to be deserters, yet, coveting their money, consult how to hide them. This is another reason.

Between master and servant there exists a great relative obligation. Those who hide deserters, unite with, and aid them, in destroying this obligation, and in slighting the sovereign's law. For deserters depend on those who hide them, for shelter. How can the law excuse this? Therefore, *Shun-Che*, in the fifth year of his reign, enacted that those who hide deserters should be punished by decapitation; their property confiscated; and the chiefs of their ten neighbouring families, banished to a distance.

Kang-He, in the fifteenth year of his reign, enacted, that the principal person concerned in the hiding of deserters, should be banished to *Shang-Yang*; and that the masters of their five

right

right and left-hand neighbouring families, should only be beaten and banished to some other district. All this arose from our sacred father the Emperor's compassion for the ignorant people.

Wishing to render their punishment lighter, he relaxed the severity of the former law, and enacted a milder one. He moreover annually sent down an act of grace, conferring imperial pardon on all who had formerly been involved by deserters.

The government's manifesting benevolence beyond the bounds of the law, and relaxing the punishment inflicted on the police,* had no other view than that of wishing you, soldiers and people, to put away the illiberal, and accord with the faithful; to revert to goodness and reform your errors; that in going out and coming in to your thatched cottages, you might unitedly enjoy happiness and prosperity, without annoyance.

Let soldiers and people all act conformably to the tender and affectionate admonitions of our sacred father, and to the sublime view of our repeated exhortations; watch over their persons; follow our instruction; accord with reason; and obey the public. Do not associate

* For neglect or ill success in taking deserters.

with these wanderers, who have no settled occupation. Venture not presumptuously on danger; regard not private interests and break the law. Covet not a trifling gain and forget your person and property. Acting thus, the villages will enjoy rest, and the neighbourhood, stability! The police will no longer vex you; even your poultry and dogs will be without fear, and the government will realize the completion of that desired change, when punishments shall be no farther necessary.

But if, because the law is lenient, you again walk in the old tract, coveting pirate bribes; hiding the wicked, and nourishing the villainous; this is to invite your own misery—how can the law bend from its rigour?

Moreover, those run-aways being ignorant and obstinate, and without employment, every thing they do is evil. Their greater crimes are, robbery and theft; the least, gambling; one evil will bring the whole of their offences to light. How then will it be possible for those families which have sheltered them to escape punishment?

The *Chow-yeh* says, "Can one associate with banditti and not be wounded?"

Yew-tsze said, "The man of superior virtue, in seeking a home, will select his neighbours, in order to avoid trouble." It is very plain—

that

that vain and bad men are all capable of involving the innocent.

We wish you, fathers, to admonish your children; you, elder brothers, to admonish the younger; you, captains, to admonish those in your ranks; and you, elders, to admonish the people in your streets and lanes; that all may venerate and obey this instruction, and each remove far from injustice. Then the country will rest in quiet—sincerity and liberality will characterize the manners.

Where then will be the dread of being dragged into trouble?

[*Five hundred and ninety characters.*]

PARAPHRASE.

The meaning of his Imperial Majesty may be thus expressed. Under the extent of heaven, human beings are very numerous. At present, his Imperial Majesty nourishes and governs you, the people of ten thousand countries. Though the space you fill between the four seas be large, yet he regards you all as one family, and the myriads of the people, though many, as one body. Persons within the capital, and without it, whether they be

under the flags,* or of the people, he treats all with the same affectionate regard, and has not two modes of treatment.

In the commencement of the present dynasty, a law was enacted, requiring that those under the flags, who are within the capital, should protect the capital, and that those who are without, should protect the several provinces; that as they have all their proper office, so they should attend to the duty assigned to their respective flags. Right requires it to be so. Those who, without the authority of their officers, secretly steal away to other places and countries, are considered deserters. Against these the law is very rigorous.

To whatever place these deserters go, if the soldiers and people of that place do not search them out, but negligently suffer them to remain in their houses, they must all be punished. The law being thus severe, how does it come to pass that the people still dare presume to hide these runaways? The reasons are supposed to be only two. All deserters disguise their manner of speech, their gait, and their countenances; for who dare tell out the truth? Therefore

* "Under the Flags," *i. e.* the soldiers of the Tartar race, who are divided into eight divisions, placed under eight flags or stands of colours.

Therefore you are deceived by them, and supposing them to be good and innocent persons, suffer them to dwell with you—this is one reason. Perhaps well knowing them to be deserters, yet, seeing that they have a little money, and greedily seeking to obtain it, you purposely hide them, saying, "Let them remain for a few days, how should it be discovered?" This is the other reason.

Having these two reasons, there are every where nests of bad men, among whom these deserters are concealed. But you do not consider that those who are under the flags, have all their own masters; and that master and slave have each their respective names and duties. Deserters, who turn their back on their masters, regard not their name and duty. These are a class of men which heaven and earth will not bear.

Having persons to conceal and assist them, they become quite fearless of His Majesty's law. Having these nests of thieves as their resort, the number of deserters is greatly increased. How can it be excused? In consequence of this, *Shun-Che*,* in the fifth year of his reign enacted a law that those who hide deserters

* *Shun-Che*, the first Emperor of the present dynasty, and the father of *Kang-He*.

deserters should be beheaded; also that their whole estate should be confiscated to government; and even the heads of their right and left hand neighbouring families, banished to distant countries. Hence it is commonly said, "If one family transgress, it involves ten families." At first the law was thus rigorous. In the fifteenth year of *Kang-He* he made a new law enacting, that the principal person in the family where deserters are hidden, should be banished [without the province]; and that the superiors of his ten neighbouring families, should only be beaten and banished [to some other district in the same province for the space of three years].

All this was because our sacred ancestor, the benevolent Emperor, compassionated you, simple people. Having the intention of rendering your punishment lighter, he annulled the former oppressive statute, and moderated the severity of the law; and moreover annually sent down an act of grace, to pardon all those who had been formerly involved by these run-aways. Government's acting with such lenity was precisely with the view of inducing you, soldiers and people, to reform your ungenerous dispositions, and become magnanimous; to walk in the good way, and not in the way to destruction, in order that you may

all

all be happy, and enjoy the blessings of peace. Soldiers and people, you ought all to act consonantly to the commands of our sacred ancestor's gracious statute; and to the design of his present Imperial Majesty's repeated exhortations.

Stir up yourselves to walk with caution, and keep the law. Do not connect yourselves with idle wandering persons; do not regard your private interest, and break your Sovereign's law; do not covet trifling gain, while you forget [the consequences to] your person and family. If you would really honour the public and keep the law, all among the people would obtain rest, the police officers would no more go to distress you; even your dogs and domestic fowls would all enjoy repose, and government would have no more use for its punishments.

If, on considering the lenity of the law, you renew your old practice, and, coveting bribes, hide those deserters, this is at once to invite your own punishment—how can this be forgiven you?

Moreover, these deserters are assuredly bad men, and knowing themselves to be guilty, suppose that their crimes cannot be abrogated; therefore all they do is in the road to ruin. Either the greater crimes of theft and robbery,

or

or the lesser of drunkenness and gambling, will doubtless bring all their other crimes to light.

Now consider, when their crimes are made manifest, how can the master of the house, where they were hidden, screen himself? Assuredly he will be punished. In an old book it is well said, that men should not, on any account remain on the same spot with bad men. If they do it will be attended with numerous evils. Among the ancients, there was one *Yen-ping Chung*. He said that men living in the world, should ever choose persons of good character, and associate with them in business; and even in seeking for a dwelling house, they should select good neighbours; not indeed to covet any thing of theirs; but solely from the fear of being involved by bad men. From thence you may see that these corrupt and bad men are the cause of involving you, who are innocent among the people.

His Imperial Majesty expects that you, who are Fathers among the people, will teach your children; that Elder Brothers will teach the younger; that Captains and Lieutenants, in the army, will teach those over whom they rule; and that you, Magistrates, in the villages, will teach the people of every street and lane, requiring

requiring them all to yield obedience to our Sacred Ancestor's exhortations, and keep at a distance from bad men. Were it indeed thus, the country would be at rest and quiet; and manners would become generous.

Where then would be the misery of being involved in the punishment of others?

MAXIM FOURTEENTH.

COMPLETE THE PAYMENT OF THE TAXES, IN ORDER TO PREVENT FREQUENT URGING.

AMPLIFICATION.

FROM of old, the country was divided into districts, and a tribute paid proportioned to the produce of the land. From hence arose revenues, upon which the expense of the five *Lees*,* and the whole charges of government depended. These expenses, a prince must receive from the people, and they are what inferiors should offer to superiors. Both in ancient and modern times this principle has been the same, and cannot be changed. Again, the expenses of the salaries of the Mandarins, that they may rule our people; of pay to the army,

* "Five *Lees*," they are the expense of the national sacrifices; of mourning; of the army; of foreign ambassadors; and of marriages of the imperial family and feasts.

army, that they may protect our people; of preparing for years of scarcity, that our people may be fed; as these are all collected from the empire, so they are all employed for its use. How then can it be supposed that the granaries and treasury of the sovereign, are intended to injure the people that he may nourish himself? Since our dynasty established the tripod until now, the proportions of the revenue have been fixed by an universally approved statute; and all the other unjust items have been completely cancelled: a thread or a hair too much is not demanded from the people. In the days of our sacred father, the benevolent Emperor, his abounding benevolence and liberal favour fed this people for upwards of sixty years. Thinking daily how to promote the abundance and happiness of the people, he greatly diminished the revenue. Why should we limit the diminution to hundreds, thousands, tens of thousands, or hundreds of thousands? The near and the remote have experienced his favour; even at the present day it enters the muscles, and penetrates to the marrow of the bones. To exact with moderation, diminish the receipts, and confer favours on the multitude, are the virtues of a prince. To serve superiors, to give the first place to the public service, and the second to their own, are the

duties

duties of a people. Soldiers and people should all understand this. Become not lazy and trifling, famishing your employment. Do not prodigally throw away your property. Linger not to pay in the revenue, looking and hoping for some unusual occurrence by which it may be dispensed with. Do not delegate others to carry in your imposts, lest bad men appropriate them to their own use.

Pay in at the terms, and wait not to be urged. Then you may take what is over, and nourish your parents, complete the marriage ceremonies of your sons and daughters, satisfy your own morning and evening wants, and prepare for the annual feasts and sacrifices. The district officers may then sleep at ease in their public halls. The villages will no more be teazed in the night by the calls of the tax-gatherers. Above you or below you, none will be involved. Your wives and children will be easy and at rest. There is no joy greater than this. If you be not aware of the importance of the revenue to government, and that the law cannot dispense with it, perhaps you will positively refuse or deliberately put off the payment. The Mandarins, being obliged to balance their accounts, and give in their reports at the stated times, must be rigorously severe.

The

The collectors, suffering the pain of the whip, cannot avoid indulging their rapacious demands on you. Knocking and picking at your doors, like hungry hawks, they will devise numerous methods of getting a supply of their wants. These nameless ways of spending will probably amount to more than the sum which ought to have been paid; and after all, that sum cannot be dispensed with.

We know not what benefit can accrue from this. Rather than give presents to satisfy the rapacity of the police officers, how much better would it be to clear off the just demands of the nation! Rather than prove yourselves to be an obstinate race, refusing the payment of the revenue, would it not be better to keep the law as a meritorious people? Every one, even the most stupid, knows this.

Farther, when superiors display benevolence, inferiors should manifest justice; this belongs to the idea of their being one body.

Try to think that the daily and nightly vexations and labours of the palace are all in the service of the people. When there is an inundation, dykes must be raised to keep it off. When the demon of drought* appears, prayer

 must

* "The demon of drought" is an injurious spirit whom the Chinese suppose to preside over the drought. "In

must be offered for rain; when there are locusts, they must be destroyed. If fortunately the calamity be averted, you all enjoy the profits. When unfortunately it comes, your taxes are dispensed with, and alms liberally dealt out to you. If it be thus, and the people still can suffer themselves to evade the payment of the taxes, and hinder the supply of the wants of government; ask yourselves how it is possible for you to be easy? This may be compared to the conduct of an undutiful son: while with his parents he receives his share of the property, and ought afterwards to nourish them, and thus discharge his duty; the parents also manifest the utmost affection, diligence, and anxiety, and leave none of their strength unexerted; yet the son appropriates their money to his own private use; diminishes their savoury food; and feeds them with reluctant and obstinate looks. Can such a person be called the child of a human being?

We use these repeated admonitions, solely wishing you, soldiers and people, to think of the

the south countries there is a being from two to three cubits in height, who goes perfectly naked. Its eyes are on the top of its head; and it walks swiftly, as the wind. It is called *Pat;* and appears in times of great national drought. It is also called "the mother of drought."—Commentary on the *She-king*.

the army and the nation above you; and of your persons and families below you. Then abroad, you will have the fame of having faithfully exerted your ability; and at home, peacefully enjoy the fruits of it. The Mandarins will neither trouble you, nor the clerks vex you—what joy equal to this!

Soldiers and people, in the silent night, meditate on these things, and let all accord with our wishes.

[*Six hundred and ninety-four words.*]

PARAPHRASE.

His Imperial Majesty's meaning is as follows. From of old until now, there have been lands. As there have been lands, so there have been taxes. These taxes are of great importance. There is his Majesty's civil list and government; the repairing of rivers and cities; rewarding the military; transporting the taxes paid in kind; and the expense of an hundred other things, every *item* of which proceeds from the taxes. These taxes the government must levy from the people; and they are also what the people should pay into government: from of old until now, it has never been otherwise.

But the measure of capacity which you, people, possess is small; you are without understanding; and suppose that his Majesty requires the whole for his own support and that of his household; not considering the numerous uses to which they are applied. For example, the salaries of the Mandarins, are taken from the revenue. These are given to them precisely with the view that they, having an adequate support, may be induced to pay the more regard to the regulation of your affairs. Also, the pay of the army is taken from the revenue; and is given for the support of the soldiers, that they may be encouraged to take thieves for you and protect you. It is moreover by the revenue that grain is bought, to be stored up in the granaries, with the view of preparing for years of famine, that you may not die of hunger. Exclusive of these are numberless other uses to which they are applied, such as repairing [the walls and gates of] cities; clearing out the bottoms of rivers and repairing their banks; refitting ships for the conveyance of the taxes paid in kind; purchasing copper for coinage; keeping in repair the public storehouses; all these must be paid from your money. Moreover, these expenses are all laid out in your behalf. Where then has his Majesty injured you for his own comfort?

fort? From the time that our present dynasty reigned over the empire until now, the proportions of the taxes to be paid, have all been determined, and every other occasional and additional burden has been entirely done away. Not a single thread or hair [above what the law has determined] is required of the people.

At that time, the imperial grace of our sacred ancestor, the benevolent Emperor, like the abounding flood, nourished the people for upwards of sixty years. Every hour thinking on you, he greatly diminished the revenue. How should we confine it to several thousands or myriads [of tales]? there was no place under heaven that did not share of his favour. But if government has multiplied its favours, you should act correspondently; give the first place to the public business, and place your own behind it. This is the duty of a people. Soldiers and people, you ought all to understand this principle.

The first of all things is, that you should not be lazy and famish your occupations. The next is, not prodigally to throw away your money. With respect to the paying of your taxes, do not put it off time after time, excusing yourselves, and wishing that his Majesty may meet with some great and joyous affair,

and dispense with them. Do not become lazy, or be backward to go with the taxes yourselves, lest by depending on some other person to take them at a convenient opportunity, you be cheated out of them by those barestick lawyers and clerks. But pay them in at the appointed time, and do not on any account wait the urging of the police officers. It is necessary that you first complete the payment of your taxes ; and with the little money which you have over, you may buy some good things by which to manifest filial piety to your parents, the authors of your life ; and to show your affection to your brothers and sisters, who lay in the same womb and sucked the same breasts. Again, you may also be able to complete the great things, *viz.* the marriage of your daughters and sons ; your own daily food and cloathing and the [ceremonies of the] times and seasons.* All these you may be able by degrees duly to regulate.

To sum up the whole, be not in arrears with your taxes, then in the public offices there will be leisure ; the villages will not be teased by the frequent coming of police officers ; in every family both the old and young will live in repose. How joyful !

If

* E. G. Worshipping at the tombs, offering to the dead, and to the genii of the hills, rivers, districts, &c.

If you know not that the revenues are important, and that the law will not dispense with them, perhaps depending on yourself, because you have obtained rank, or because you hold a situation in some of the public offices, you will obstinately refuse to pay them in. Perhaps for once the cash is not in hand, and you delay one or two terms; and will not make haste when you have the money. You suppose that putting off the payment for a little, and procrastinating for another five days, will give you the benefit of it for that little time. You say, the results of next year are uncertain. Were I once in ten thousand times to pay in early, suddenly a calamity comes; and is reported [to His Majesty,] and one or two tenths of the whole [that remained unpaid] is dispensed with, should I not, in such a case be the loser?

There are also others who, though they have several measures of grain, yet will not part with and sell it to pay off their taxes; but wish to wait till the price of the market rise, and then dispose of it. But they do not consider that the Mandarins have a determined time when their reports must be presented. It has for a considerable time been fixed that the half [of the revenue] shall be paid in the fourth moon, and the whole completed in the ninth moon.

If you pass over the terms and have not the due proportion [of your taxes] ready, the Mandarins will be taken to task. They must therefore regard their own responsibility; and finding that you do not pay, they cannot avoid dealing punishment with severity.

The collectors who call for the taxes are also beaten; how then can they cease from urging? They will be sure to be at your door every day, wanting this and demanding that. To-day you give a trifle of money to these collectors; and to-morrow you must give them a little bribe. There are nameless ways of spending to which you do not advert for the moment; when all the items and fractions are reckoned up, I fear they will amount to more than even the regular taxes, which must after all be paid. Now if by delay, the payment could be prevented, it would be all well; but if when the matter is examined, you after all be compelled to pay, what advantage will you then have by your procrastination? Merely running deeper in debt, that is all!

With respect to you, merchants, you are still more addicted to putting off the payment of your taxes. You daily connect yourselves with the Mandarins; you give them introductory presents and tokens of politeness at the return of the season; and bribe them to purchase their favour. You wish them, term after term, to give

give you a running account, till at last, when the debt has accumulated day by day for many months and years, you are obliged to go and bribe and consult with them, to allow you to pay it off by instalments in five or in ten years. And in the end, when you have spent a large sum, you will find that, from of old, the debt of the salt revenue has never been forgiven, afterwards the whole property has been sold off, and even sons and grandsons are not free from the stain. Consider now rather than give away your money to the Mandarins, would it not be much better to pay off the legal duties? Rather than act the part of an ignorant and stupid race, would it not be much better to behave as a worthy people, correct, and observant of the laws?

Even those persons who cannot be surpassed in stupidity, know this. Why then go on lengthening out your debts?

Farther, superiors and inferiors are all one body. When superiors act well, inferiors should also act correspondently. Reflect that the daily anxieties and labours of government are all in the service of the people. Is there an inundation? There must be dykes raised to keep it off [from the fields]. Is there drought? prayer must be offered for rain. Are there locusts?* they must

* Locust is the Gryllus migratorius of Linnæus, or com-

must be destroyed. If fortunately the calamity be prevented, you are all happy.

But if unfortunately it comes, his Majesty dispenses with your taxes, and also bountifully gives you alms. A thousand means and an hundred plans such as these, are employed in behalf of the people. And will you, people, still suffer yourselves to be behind in your taxes, thereby obstinately depriving the national family of the necessary supplies? Ask, ask, yourselves, "How is it possible that our minds can be easy?

For example, when you were children, before the heel† of your parents, they sustained a thousand sorrows and ten thousand toils, to amass some property of which you all become joint sharers. Duty requires you to labour for, serve and nourish them, that they may be comfortable during their few remaining days. Thus you would complete your part as children.

Parental kindness is very profound. If children regard it not, but on the contrary, take their money, collect and store it up in their own purses, such children are brutes to all intents and purposes;

mon migratory locust; of all other insects the most destructive to man. The Chinese describe their operations thus, "they sometimes instantaneously appear, their myriads darken the air. In an instant they devastate whole fields, &c."

† That is, while at home with parents, or about their hand in infancy.

purposes; how can they be accounted human beings?

Therefore, His Imperial Majesty desires you, soldiers and people, to raise your thoughts to the army and the nation above; and bend your regards to your persons and families below; and exhorts you to complete the payment of your taxes in due time. Thus without, you will have the fame of exerting your ability [in the service of your sovereign]. Within, you will enjoy rest and true comfort; the Mandarins will not distress you; the clerks will not vex you;—how joyful will you then be!

From of old it has been said, "If you would have an easy mind first pay the Mandarins." All of you act consonantly to the full heart and gracious wishes of His Imperial Majesty; this is your duty.

MAXIM FIFTEENTH.

UNITE THE PAOU AND KEA, IN ORDER TO EXTIRPATE ROBBERY AND THEFT.

AMPLIFICATION.

FROM of old the repose of the people has rested on the extermination of robberies. The means to pluck up, to manifest, guard against, and oppose them, should therefore be previously prepared. Hence those who take them are rewarded; those who let them go, punished; those who evade discovering them, prohibited; and those who seize them not within the limited time, chastised. But the best of all these methods is not equal to the law of the *Paou* and *Kea*. Ten families form a *Kea*; ten *Kea* constitute a *Paou*. The *Kea* has its elder, the *Paou* its chief. A register is established; mutual watch and inspection are kept. This is just the law of mutual inspection,

tion, handed down from antiquity. Therefore when our sacred father, the benevolent Empe-ror, in the exalted edict, said, "Unite the *Paou* and *Kea*, in order to extirpate robbery and theft," it was precisely because he wished to give stability and repose to all within the four seas and nine *Chows*. His sacred solicitude to purge the root and purify the source, was most sincere and exalted.

But it is to be feared that having obeyed for a length of time, you become remiss; that the Mandarins satisfy themselves by merely examining the register; and the people, with hanging up the *Mun-pae*; while a hearty union, in keeping the law of mutual inspection, is wanting. So that the vile are encouraged to shelter [in the villages], and every species of crime is produced.

Hence, when a neighbour loses any thing, it is regarded as *Tsing* and *Yueh** regard each other. When a rich family is robbed, people, contrary to what is proper, point to it with a malicious

* *Tsing* is a country in the province of *Shen-See*, at the north-west, and *Yueh* a country in *Che Kiang*, at the south-east extremity of China; the meaning is, that they concern themselves no more about a thing stolen from a neighbour, than a man of *Tsing* would do about what happens at *Yueh*, which he might never probably hear of.

malicious pleasure, saying, "It is right that property unjustly gotten, should go as it came." And farther, the military behave vexatiously, and the police villanously, towards the people; making the public service a pretext for serving themselves; borrowing the empty name of Searchers to indulge their own insatiability. The name of the *Paou* and *Kea* remains, but without reality. The trouble of the *Paou* and *Kea* is sustained, without reaping the advantages. Hence it is evident, that it is no easy matter to exterminate robbers and thieves.

However well calculated any means may be to benefit a people, they must still be used with diligence and truth. From henceforth let the cities and villages rigorously execute the law of the *Paou* and *Kea*, each place divide itself into *Paous*, and each *Paou* into *Keas*. Let the cities divide their streets, and the villages their compounds; and let the neighbours mutually watch over each other.

In great families the number of domestics may amount to several hundreds. Among these are some good and some bad, but their masters must be responsible for them. With respect to those whose habitations and cottages are thinly scattered through the villages; who among them has property and who has not; who is good and who is bad; the elder of the village

village and the chief of the *Paou* may daily and personally know. The conduct and manner of comers and goers, they may secretly investigate. Meeting those who neglect their business, from drinking clubs, cock-fighting, dog-racing, assembling in the night and dispersing at the dawn, together with persons whose footsteps are of doubtful character, who can give no good account of themselves; the whole of these should be instantly informed against, and not suffered to remain a moment within the *Kea*. In the ancient temples of the wilderness, in places of noise and riot, and in the monasteries, those villanous persons are more easily concealed; therefore, search and watch these more vigilantly.

With respect to you, soldiers, who guard the country, you ought in like manner to search all around, both day and night. Make not this, however, a pretext to create disturbances. Let not private enmities induce you to injure others. Receive not bribes to let these culprits go. Let not intimacies induce you to spare them. Unite your energies with one mind. Divide yourselves, and change your positions. Then thieves will find no resting place, and the army and people will enjoy the sweets of repose.

On

On examining the method of the ancients in resisting robbers, it appears to have been this: every village built a watch-house, in which a drum was placed. When a family lost any things, this drum was beat to give notice; then the whole multitude arose like one man and took possession of the more important places. How then could the thieves escape? Hence it is said, that the existing military law is founded on the *Paou* and *Kea* law. Should pirates infest the lakes and the sea, where the law of the *Paou* and *Kea* cannot be put in execution, unite the ships into a squadron: let them move and rest together, and let one and all unitedly search. The pirates will find it difficult then to conceal themselves. The whole rests on sincerity in acting, and on previous preparation.

If you consider this as a mere common place document, and but negligently and slovenly attend to this business, till you be robbed, lose your money, and others are involved; not only will our sublime wish to put an end to robbery, and give rest to the people, be frustrated, but also there will remain no sure method of protecting your own persons and families.

[*Six hundred and twenty-eight characters.*]

PARAPHRASE.

The meaning of his Imperial Majesty is to this effect. In every age, to enable a people to live at rest, much depends on putting a stop to robbery and theft. It is therefore necessary that means for this purpose should be previously prepared. Hence there are rewards appointed for those who take thieves; punishments for those who let them escape; interdicts for those who conceal and do not inform of them; and a section of the law fixing the punishment of those who do not take them within the limited time. Among all these methods, however, the law of the *Paou* and *Kea* * is by far the best.

Why is this called the law of *Paou* and *Kea*? Ten families form a *Kea*. Every *Kea* must appoint over it an elder. Ten *Kea* form a *Paou*. Every *Paou* must constitute a captain over it.

A register book is prepared, in order that there may be mutual inquiry made with respect to those who are coming, going, and residing.

* Divisions of the people into tens and hundreds of families. Ten families form a *Kea*, and ten *Kea* constitute a *Paou*, or a division of one hundred families.

If things are lost out of one family, the other nine families are involved. This is just the ancient law revived of mutually watching over and assisting each other; therefore, our sacred ancestor, the benevolent Emperor, spoke this sentence, in order to cause all the people under the wide heavens, to obtain rest. His views on these subjects were most correct and excellent.

But it is much to be feared that, having observed this law for a long period of time, obedience to it has degenerated into mere formality; that the Mandarins satisfy themselves with barely examining the register; and the people with hanging up the *Mun-pae*.* A cordial union of the neighbourhood in searching out thieves, according to law, it is to be feared, dies away. Hence bad men are encouraged to come from all quarters; a nest of thieves is formed; and every species of crime perpetrated. Instances of this are to be met with. Probably you who are near neighbours perfectly know that such persons are thieves; yet you will not inform against them: what are the reasons of this? They are about three.

First,

* *Mun-pae* is a small board hung up at the door with the names and surnames of all that reside in the house; men and women, servants and slaves.

First, the local officers are without genuine regard to the people, and mind only their own fame. What they are ever most afraid of is, to have to report that there are thieves, lest the fact should expose their own conduct to an official investigation. If the person who has lost his goods reports a daring robbery, or a secret one, they do not go and take the thieves, but first repeatedly examine the loser. Or if they do take the thieves and discover the booty, yet they distress the loser almost to death. Therefore those who have lost their property, dare not report it, but must, on the contrary, with a sorrowful heart, quietly eat the bitter melon. Now, consider, if the loser dare not inform, the thieves, finding the Mandarins do not oppose them, will more easily effect their purposes.

Though they dwell on your right or left hand, yet [you say to yourselves], " how is it possible for them to steal any thing? we have only each to watch against them, that we may not be plundered by them. Should we inform the magistrate against them, and he not vigorously investigate the business, it would produce in them an inveterate enmity against us." Hence it is that when the reports [from the heads of the divisions] are taken in, a confused instrument is presented, stating; " my *Kea* is per-

fectly free from thieves;" and there the business ends.

Second, In the neighbourhood there are those shameless country squires, *Seu-tsaes*, pettifogging attorneys, and other such like persons, who get their clothes and rice from the robbers and thieves; sit at home and divide the spoil, and intentionally conceal them; therefore the poor people dare not put out their heads.

Third, The people are slothful, and though in their own *Kea*, there are thieves, yet contrary to truth they say concerning them, "the rabbit does not eat the grass by the side of its own warren; it goes to other places and secretly steals. If they injure us not, that is enough; what necessity is there to be the first to inform?"

Perhaps, instead of informing, they go and connect themselves with them; buy the booty at a cheap rate; or covet a little of their good wine, and well-fed meat. Who of such would inform of the thief?

There are these reasons, therefore, why the law of the *Kea* and *Paou* is ineffective. When a neighbouring family loses any thing, it is no more regarded than if it belonged to a mere straggler passing along the road.

If

If any thing be stolen from a rich man, the neighbours talk of his rights and wrongs, and tauntingly say, "Before, he would not part with a single farthing; how comes it to pass that he has suffered the thieves to steal so many things to-day? Ah! it is the just retribution of heaven!"

There is another extremely vile race of men, *viz.* the clerks who are over the punishment, the thieftakers, and the police officers in the several districts. These men make the public service a pretext, in order to serve their own private interest. They borrow the empty name of Searchers. Give them what they ask, still their oppressive demands are insatiable.

Moving, and at rest, they must have money. When they make a register-book, they must have money; when they give a ten-family register-board, they must have money; and if there be no money, you will come poorly off. This is not to protect the people; but on the contrary, to distress them.

When things go on thus, there remains only the empty name of the *Paou* and *Kea* law; but none of its reality. You have the successive expense of the *Kea* and *Paou* to sustain, without deriving any of their advantages. Hence it is that thieves multiply day after day,

so that the country cannot obtain rest for them.

Consider the law of the *Paou* and *Kea*. In its origin it was a most excellent law; but it must be obeyed with sincerity, in order that it may be profitable.

From henceforth, in the cities and villages, let the *Paou* and *Kea* law be rigorously put in execution. Let each place divide itself into hundreds of families, and each hundred resolve itself into tens. Let each street of the cities be thus divided, and each compound of the villages; and let the various families each watch over the other. In every large family, the persons, including domestics and labourers, may amount to several hundreds; among these there are good and bad. Let their own family, be security for them. With respect to small villages, where the people are very few, there are in them those who have property, and those who have not; those who are good and those are bad; and there is not an individual who is not daily seen by the elders and chiefs; and there are none who go out and come in that may not be examined. Moreover it is not enough to wait till you see them steal, and then go and inform the magistrates.

All thieves must necessarily have some house of resort, in which they are hidden. The thieves

thieves of other places take up their rest in this place, and steal the things belonging to people here. The thieves of this place make their nest in other places, and steal things belonging to people there; thus mutually exchanging their houses of resort.

Again, there is no such thing as thieves coming from a distance of several times ten *lee*; and stealing an ox, driving away an ass, and cutting through the walls of houses, had they not a hiding place at hand.

There must be a den in which they lurk during the day, and from which they sally out at night to seize on their prey. Those gambling shops, and houses where women of ill fame reside, are precisely the haunts which they frequent. Let the names of all persons on every *Kea*, whether gentlemen or common people, be registered in the *Pae*, and each *Kea* in the *Paou*, that you may mutually investigate each others conduct.

When evening comes inquire, "Is such a man at home, or not? Is there any strange person in such a man's house?" At dark midnight, if any man, without some particular business, be out of his house, he is undoubtedly gone to steal; and if there be any stranger in the house, without some particular business, he

has undoubtedly come to steal. Let the *Kea chang* report to *Pae chang*, and the *Pae chang* to the magistrates. Even those who are found in small groups of threes and fives together, neglecting their duty, drinking, gambling, cock-fighting, and dog-racing,* who collect at night and disperse at the dawn, together with those persons whose footsteps are of doubtful character, and who can give no good account of themselves; let them all be instantly informed against, and on no account suffered to remain in the *Kea*. Thus, you will at once prevent both the loss of your goods, and also the danger of being involved by robbers and thieves. Those bad men cannot hinder you from going to search. If you dread the number of their partners, or violence from their strength; or if you fear their influence, there is nothing to hinder you from acquainting the magistrate secretly; thus they are sure of punishment. You, soldiers, who guard the country should both in the black night and clear day, vigilantly walk about searching. On the highways there should be erected some sheds;† and at the end of the alleys there should be a gate. Let those who possess riches lay out a little money; and those who

* An ancient custom common in the country of *Tsee*.

† Where the military, who keep watch, may lodge.

who do not possess riches, exert their strength. In every shed let there be placed one or two muskets; and at the end of every alley a *Lo*,* and a lamp with oil. From nine o'clock and after, prohibit walking at night.

Where persons are found transgressing this night-law, detain them till morning, and then let them go. If they presume on their strength, report it to the magistrate that he may restrain them. If there be others to aid them, assure yourselves they are banditti. Take the whole of them before the magistrate. The moment you hear that there are thieves, strike the *Lo*, and let all from every quarter, come at the call to assist in taking them.

If any of them are killed, next day inform the magistrate that a coroner's inquest may be held, and then bury them out of the way. Though the persons who take thieves will be rewarded according to law, yet you must not borrow this as a pretence for creating disturbances. Let not private enmities induce you to involve peaceable men in difficulties; let not the love of bribes induce you to allow thieves to get away. Let not your intimacy with them induce

* *Lo*, a large instrument of brass somewhat resembling a cymbal in form. It emits a loud sound, and has been called a *Gong* by European writers.

induce you to spare them, and prevent you from informing against them. But you must exert yourselves with one mind; and often change your positions and movements. Let all come forward; how will it be possible for them then to effect their escape?

The thieves being put an end to, the army and the people will all enjoy the happiness of quiet repose. The ancient method of taking thieves was this; wherever there was a village there was a watch-house built. In the watch-house, there was placed a drum. When any family was disturbed, the drum was instantly beaten, and the people of every family and house rose and took possession of the entrances of the alleys. How then could the thief get off? The military law was found wrapped up in this of the *Paou* and *Kea*. If pirates frequent the lakes and the sea, the law of the *Paou* and *Kea* will be of no service in such a case. You must unite the ships into a squadron. Moving, let all move in a body; resting let all rest together; let one and all search; and it will be difficult for the pirates to conceal themselves. The whole depends on sincerity of performance; and on preparing the means in due time.

If the old practice be trifled with, the property of your families will be stolen. Should this happen

happen in one family, nine others will be involved. And not only His Imperial Majesty's abundantly gracious wishes be frustrated, but also there will remain no means of preserving your own persons and families. Let all of you, soldiers and people, remember this.

MAXIM SIXTEENTH.

SETTLE ANIMOSITIES, THAT LIVES MAY BE DULY VALUED.

AMPLIFICATION.

We think that among the principles of human conduct, there is none greater than that of preserving the body. The people have bodies, by which to attend to the radical things, to cultivate the land, nourish their parents, and support their families. The military have bodies, by which to practise the military art, and afford protection, in order to remunerate the government. The body was made for use; therefore men should love themselves. But the passions of living men are deviating, and they cannot change them. They indulge their tempers till they burst forth, and cannot be stopped. Provoked to anger for a single day, unconquerable enmities are produced; mutual revenge is sought;

both

both parties are wounded and injured. It arose from very small beginnings, but great injury results.

The parties consider not that the criminal law has determined the punishment of crimes. Though government be very indulgent, yet it cannot, contrary to law, show mercy to the murderer. Our sacred father, the benevolent Emperor, in consequence of desiring to manifest compassionate regard to you, closed the sixteen maxims of the admonitory Edict by teaching to respect life. The heart of heaven and earth delights in animated nature; but fools regard not themselves. The government of a good prince loves to nourish, but multitudes of the ignorant lightly value life. If the misery rise not from former animosities, it proceeds from momentary anger. The violent, depending on the strength of their backbone, kill others, and throw away their own lives. The pusillanimous, wishing to bring the guilt of their blood on others, throw themselves into the water, or hang themselves. Anger rises to enmity, and enmity increases anger. The original causes of this are indeed not confined to a few. But that in which the military and people more easily offend, arises, in many instances, from indulging in the use of spirituous liquors; for spirits are a thing which can disorder

order the mind and will of man, and occasion a loss of his usual equanimity. Probably, while guest and host are taking a glass together, they proceed from mirth to drunkenness. Then an improper word leads to laying hold of daggers, and encountering each other; or probably, a cross look creates an offence which could have been as easily settled at first, as the melting of ice; but which, after the passions are heated by wine, breaks forth and is as hard to endure as the deep enmities which should be revenged. It is generally seen that in five or six cases out of ten, involving life, which come before the Criminal Board, the evil has arisen from spirituous liquors. Alas, for them! the body is placed in chains; their property lost; their persons thrown away; and not only so, but their families are involved; and misery spreads through the neighbourhood. After this, to beat on the breast, bitterly wailing and repenting, what will that avail?

From hence let all of you reverently listen to the Sacred Edict, and keep yourselves every moment awake to its admonitions. Consider whether animosities, or your body, be the more important. Neither call former quarrels to mind, nor overlook future consequences. Consider, whether anger or life, be the less valuable. Neither hastily revenge momentary anger, nor

lay

lay a foundation for future repentance. Allowing that a man should manifest a degree of rudeness which is really hard to bear; yet think of the consequences to your person: accord with the instructions of parents and elder brothers; listen to the peace-making voice of friends, and it will be excused or settled according to the law of reason.

With respect to the injury of ardent spirits, let it be more vigilantly watched against. The ancients [at seasons of festivity] appointed a person to watch and keep an account. They feared, that noisy mirth and songs might end in strife, and in throwing about the crockery. Should we then drown reflexion in the puddle of intoxication, and throw our persons in the way of punishment?

The proverb says, "To bear for a moment, will secure your person; therefore put away anger and animosities." The plan for preserving life and protecting families rests solely on this.

Cherish mildness, disperse passion; then you need not wait for the mediation of others: habits of contention will cease of their own accord. How excellent would such manners be!

Kung-tsze said, "When anger rises, think of the consequences." *Mung-tsze* said, "He that repeatedly

repeatedly treats any one rudely [without provocation] is a fool." The doctrines delivered down by these sages, from more than a thousand years ago, correspond exactly with those explained in the Edict of our sacred father, the benevolent Emperor.

Soldiers and people, respectfully obey this: disregard it not. Then the people in their cottages, will be protected; the soldiers in the camp, enjoy repose; below, you will support your family character; and above, reward the nation. Comfortable and easy in days of abundance, all will advance to a virtuous old age. Does not this illustrate the advantages of settling animosities?

[*Six hundred and forty-four words.*]

PARAPHRASE.

The meaning of his Imperial Majesty is to this purpose. The life of all men in the world is the gift of the heavens, and their bodies are descended from their parents. These are not light considerations. Heaven made us men, not brutes. We ought therefore to act the part of men, and not that of brutes. Then we shall not frustrate the intentions of heaven and earth in producing us. Our parents, in bringing us forth to life, sustained multiplied sorrows and anxieties;

anxieties; looking forward in hope that we should become good men, and shed rays of glory around our ancestors, We ought, therefore, to be watchful, and not transgress our Sovereign's law, that we may [at death] deliver over our persons complete, to our parents. Then we shall not render vain their toils in bringing us into being. The protection of the body is man's greatest concern. The people have bodies, by which to attend to the planting of the fields, that they may serve their parents who are above them, and nourish their wives and children who are below them. The soldiers have bodies, by which to practise the military art, to protect the people below them; and remunerate his Majesty above them. The body was made for usefulness; therefore we should spare ourselves. Thus we shall accord with what the *Heaou King* says, "The substance of our body, the hair and the skin, are all received from our parents, we may not presume to injure them." Hence it was that the ancients dared not, in moving a foot, forget their parents, lest they should fall down and wound that body which was derived from them. In uttering a word, they dared not to forget their parents, lest that, by an opprobrious sentence, people should be induced to retort some word that would reflect disgrace on their progenitor.

 Were

Were the body viewed in this most important light, how then could hatred and enmities exist among men? But the propensities of man are very deviating; and not having knowledge to renovate them, he indulges them, and acts accordingly. A moment's irritation produces a total disregard of life. Perhaps in fighting with others, he is either killed, or kills some one, and must pay for it by the forfeit of his own life. Hasty anger leads to unconquerable enmity. Mutual revenges are sought. Both parties are wounded and injured. In the beginning it is very small, but the injury produced is very great.

Now consider, Why should a good body be so lightly valued?

The violent boast of their courage, and at every opening of the mouth say, "Strike them to death, it will merely cost the forfeit of life; that will be all, and what mighty matter is that?" But at the time of punishment, when they must give up life as an atonement, the torture will be insufferable; they will bitterly pray to be spared, and cry, "Mercy! mercy!" People, who stand by looking on, will say, "Ah! where is now your former boasted courage?" At this juncture repentance is too late.

They consider not that the enemies of parents and brothers are those only on whom we should

should be avenged; other things, such as boxing and prattlings, are merely from momentary irritation. Strifes about money and lands are things without the body; of what importance are they? These trifling contentions may all be easily settled. In the world, we see men who care not to revenge the great injuries of their parents and brothers: who yet, regardless of life, are ever contending about riches, or a few improper words. The ancients said, "Suppress animosities; let them not increase." If a fixed enmity exist between me and any man, I seek to injure him, and he seeks to injure me; and multiplied devices are employed on both sides. The taste of our food is not perceived; our sleep is not sound; the breath of murder begins to vent itself, and an evil demon follows us. From hence, day after day, the spirit of mutual revenge becomes deeper and deeper, and it is hard to say where the matter may end. But they consider not that death is the certain punishment of the murderer. The law has determined it so. Though the grace of the nation may excuse much; yet it cannot forgive the crime of murder.

Our sacred ancestor, the benevolent Emperor, in the last of the Sixteen Maxims, exhorts to suppress animosities, in order that life may be duly valued. This was done with the gra-

cious view of manifesting compassion towards you.

Reflect that the heart of heaven and earth delights in animated nature; and the government of His Majesty in your nourishment. But you regard not your own persons, often lightly value life; and commit murder. If this misery arise not from old quarrels, it springs from a moment's wrath. When violent persons, depending on their strength and courage, kill a man, they make their escape to other countries. Weak people, who cannot endure a little insult, desirous of bringing the guilt of their blood upon others, rashly form the mad resolution perhaps of jumping into a river; of throwing themselves into a well; or of hanging themselves up to the beams of the house. The reason of these things is, that anger rises to enmity, and enmity increases anger.

Would we trace this back to its origin, we should find that it does not arise from one cause alone; that, however, wherein the soldiers and people are most apt to offend, arises from indulgence in the use of ardent spirits. How is that? Spirits, though distilled from the wort of grain, when drank, possess in a high degree, the power of disordering the human passions, and of changing the determination of the will. From of old it has been said, "Spirits can com-

plete an affair, and spirits can destroy an affair." I have seen few things that they can complete, but many that they have destroyed.

Perhaps, while the guest and host are taking a glass together, both get drunk, an improper word escapes; then they overturn the table, throw about the cups, seize the knives, lay hold on sticks, and a scuffle ensues. Perhaps a quarrel arises from a trifling jealousy, which might have been easily settled at first; but which, after wine, cannot be borne. Thus enmity becomes equal to that [created by the injury of parents] wherein a man ought not to live under the same heaven with his enemy.* It is generally seen that, in

* It is an established principle among the Chinese, which they received from Confucius, that a man should be revenged on the enemy, especially on the murderer, of his parents, to what ever danger he may expose himself in seeking that revenge. Hence in the *Lee-kee*, we find the following words: "*Tsze Hea* asked Confucius, saying, How should a man treat the murderer of his parents? Confucius answered. He should sleep in the dust, and make his shield his pillow [till he be avenged]. Let him not fill an official situation, or remain in life under the same heaven with his enemy. Even when going to the markets and public places, [where weapons ought not to be carried] let him wear his dagger. On meeting him wherever it be he is to engage in combat with him."

The comment which the learned Chinese make on this passage is, "That the matter should legally be represented to

five or six cases out of ten, which are laid before the Criminal Board, involving life, the evil arose from drunkenness. When the criminal comes to the critical time of punishment, he must wear the *Kea* and carry his chains. His family is ruined; his life destroyed; and not only so, but his wife and children are involved, and his neighbours dragged into difficulties. At this juncture repentance will avail nothing.

From henceforth, let all of you, on every occasion listen with reverence to the warning voice of the Sacred Edict. All of you consider; Among men living in the world, where is there one without the passion of anger? Yet, in all things there is a principle; a right and a wrong; a crooked and a straight, which should be clearly discriminated. Men think only of other people's faults, but not of their own; therefore the spirit of contention gradually increases more and more, till it end in perfect enmity, which cannot be dissolved. Were each one to search out his own errors, and say within himself,

the magistrate first; but that, should he be influenced by bribes, or any other cause, to spare the criminal, the injured party should then take the law in his own hand. But even if a man should kill the criminal without informing the magistrate first, his offence is viewed by the law as very trivial.

himself, "This evil is in consequence of such an error of mine. Although he be in the fault, I am also a little in the fault. It is not to be wondered at, that he treats me thus." But supposing that a man had really treated me extremely ill, yet whether do you think that my own body, or avenging enmities is the more important? Were I merely to set my mind on avenging this trifling injury, while I throw away my own life, should I not act the part of a consummate fool? Were men to cherish such thoughts, their rash anger would be dissolved like the melting ice, and scattered like the house-top tiles before the wind. What trouble would they then meet with for a whole life! Do not call to mind former jealousies, and forget the troubles of after-days. Do not give way to momentary anger, and thus lay a foundation for after repentance. Allowing even that people treat me with a degree of rudeness, which is really hard to bear; still let me think of the consequences to my life; follow the admonitions of my father and elder brother only; and listen to the peace-making counsel of my friends; then all will be right.

However deep the enmity, and however great the hatred, yet if you calmly reason the matter, the whole may be passed over. If you act according to reason, all will be settled.

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I advise you, people, that when you meet with any untoward affair, you think chiefly of your own faults; that you take your own hasty temper, and bear it down; and even what others say of you behind your back, do not readily give credit to it. In doing so you will prevent an immense deal of trouble. The ancients said, "To bear a moment's anger will prevent an hundred days of sorrow"—most excellently said! With regard to the injury produced by ardent spirits, the most vigilant watch should be kept against it. The ancients, knowing the multiplied evils that result from the drinking of ardent spirits, whenever they had a feast, a person was appointed to stand by, to observe and to keep an account of the number of cups they drank; and to dissuade them from drinking too much. This was done purposely, lest, that, after wine, noisy mirth, confused and indiscriminate laughter, should issue in strife. Why should we then drench ourselves, over head and ears, in the puddle of intoxication, totally regardless of throwing our persons under punishment? An ancient proverb says well, "Bear a single moment, and your person will be preserved complete." This sentence teaches men that they should only forbear, and that by forbearing for a moment, the protection of their persons is insured.

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The suppressing of animosities is assuredly the proper means for the protection of lives and of families. But to forbear at the moment is not easy. It is necessary that we every day moderate our temper; when even our hasty spirit rises, we should instantly restrain it, and carefully investigate ourselves. Reflect thus, "He scolded me, and I scolded him; he gave me a blow, and I gave him a blow; so that, who is the gainer and who is the loser, is not very evident; what plan must I devise to get the better of him, that this mouthful of angry breath may be dispersed?" Thus you would certainly fix on the word Reason, as containing the proper plan.

The proverb says, "Three men are unable to move under the word Reason."* If you debate not according to reason, but will violently wrangle, there will be no end to it.

Only employ reason, and go to talk with him alone; or with a few aged and upright friends; and let them determine who is in the right, and who is in the wrong. Then three or four sentences will put him so completely out of countenance, that he will not be able to forbear making apologies to you. The whole rests on keeping down your

* This expresses that one man, discoursing according to reason, will get the better of three antagonists who use other weapons.

your own temper; having right on your side, you will easily subdue others, without being wounded yourself; every dispute will be settled without the mediation of others. No man will seek to wrangle with you. This is the proper method of acting.

Formerly the sacred one [Confucius] said, "When anger rises, think of the consequences." This sentence teaches, that when anger rises in the bosom of a man, he should reflect, "If I let this anger out, by what means may it afterwards be put a stop to? Let me not become angry, lest that afterwards, I may not be able to rescue myself from the consequences, that would be dreadful indeed."

Men should suppress their hasty spirit, look towards the danger, and seriously consider; then assuredly they would not involve themselves in danger. In the book *Mung-tsze*, it is said that if treated rudely, by another person, the man of superior virtue will not, in return, treat him rudely; he will examine himself: "What evil have I done to provoke him to act thus abominably?" Should this rudeness be repeated several times, he will still employ self-reflection, till he himself have not a single thread or hair of fault remaining. If the person still act in that abominable way, the man of superior virtue will merely say, "He is an

unreasonable

unreasonable being, not different from the brute;" but, from the commencement to the close, will not, on any account, make a tumult with him. Observe how magnanimously this man of superior virtue acts.

The language of the *Shing* and *Keen* [*i. e.* of Confucius and *Mung-tsze*] accords exactly with the illumined Edict of our sacred ancestor, the benevolent Emperor. Let all of you, soldiers and people, exert yourselves to act obediently. Then in every country village, all will be protected; in every camp, all will enjoy repose. Below, you will be able to support the dignity of your family: above, to reward the nation; you will enjoy abundance in a peaceful age. Does not this clearly illustrate the merit of suppressing animosities?

THE END.

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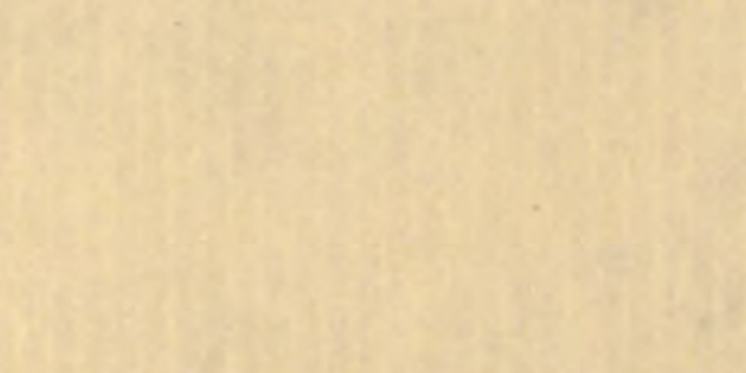

BSB Bayerische StaatsBibliothek
MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

Qing Shengzu

The sacred edict, containing sixteen maxims of the Emperor Kang-He amplified by his son, the Emperor Yoong-Ching ; together with a paraphrase on the whole, by a Mandarin

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